The Modern Crusade

U.B.Foreign Missionary Society
1409 U. B. Bldg., Dayton, Ohio

F. M. Rowan

The Modern Crusade

Addresses and Proceedings of the First General Convention of the Laymen's Missionary Movement, Presbyterian Church in the U. S., Birmingham, Ala., Feb. 16-18, 1909

Edited by
H. C. Ostrom, Secretary

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Presbyterian Church in the United States,
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PREFACE.

The present day uprising of men in the interest of missions can best be likened to a crusade with the objective of a whole world's conquest instead of the Holy Land. This Modern Crusade, like those of the middle age, is characterized by an overmastering purpose, by contagious enthusiasm and by supreme devotion to a Divine leader.

To a close observer, this threefold characteristic was easily discernible at the Birmingham Convention. Everywhere manifest was a strong, intelligent, dominating purpose, world-wide in its scope, the purpose of speedily accomplishing the world's greatest task, the evangelization and Christianization of the whole human race. Evident throughout was a glowing, irresistible zeal for the saving of all mankind. All pervasive was a deep devotion to the Lord Jesus Christ.

The Birmingham Convention is but a part of the general crusade. It betokens the enlistment of only one brigade of God's reserves. The same dominant purpose and personal loyalty to Christ evidenced there, has been made manifest everywhere in the sweep of the Movement throughout Christendom.

Signs of the times point most significantly to the opportuneness of this crusade. The world has been marvelously prepared for this last campaign. All the world is now an open door and the open door is a challenge to the men of the church. It does not require much foresight, nor is it a mere figment of the imagination to aver that times are ripening for the completion of the task Christ imposed upon His church. Toward the goal of world-wide evangelization, to which Christ pointed His disciples on the Mount of Ascension, the church is hastening with ever quickening step, and the tread of the laymen heard in these last days, but presages the speedy accomplishment of the greatest, most far-reaching purpose that can enter into the heart of living man—the winning of the whole, wide world for Jesus Christ in this our own lifetime.

Athens, Ga., April, 1909.

I. THE UPRISING OF MEN.

Significance of the Laymen's Missionary Movement.

The Call for Laymen.

The Need of the World, a Challenge to Men.

The Call of Christ to Men.

Every Man a Part of God's Program for the World.

The Modern Crusade.

THE SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT.

By Mr. J. Campbell White, *New York City.*

Professor Bosworth, of Oberlin college, says there are four things which bind men together: a common hope, a common work, deliverance from a common peril, and loyalty to a common friend. We have all these things to bind us together to-day. We have the common work of spreading the news of Christ throughout the world. We have a common hope for ourselves and for the whole race, and that hope centers in Christ, the world's Saviour. We also have deliverance from a common peril and loyalty to a common friend. The one thing which will bind this whole nation together most solidly and permanently for the discharge of all of her responsibilities, is to have the whole Church of Christ, in all her branches and all her members, welded into a great, united, spiritual army for the conquest of the world in the name of Christ.

One hundred and three years ago a group of college students at Williamstown, Massachusetts, got to meeting together for the study of the word of God and prayer, with reference to the duty of the church to spread the knowledge of Christ outside of our own land. They kept on studying the word and the map of the world and praying about it until a great conviction took hold of them, young, inexperienced college students though they were. The keynote of their spirit was struck by one of them, in the now historic phrase: "We can do it if we will." The attitude of that small group of young men resulted in the organization of the first foreign missionary society on this continent.

When they applied for a charter for the society, in the Senate of Massachusetts, an objection was made on the floor of the Senate to the granting of a charter, on the ground that this country had no religion to spare. There are some men even now, a hundred years later, with the same narrow horizon. But as Dr. Van Dyke has said: "If that objection had prevailed, by this time the country would have had no religion to keep." We now are coming to recognize the fact that "religion is a commodity of which the more we give away, the more we have left."

That movement, originating in a small group of college students, has spread until every self-respecting church in North America now has its agency through which it expresses its interest in all mankind. We now have thousands of representatives in the ends of the earth and are spending as a nation about ten millions of dollars each year in the establishment and extension of the kingdom of God throughout the non-Christian world.

Three years ago another notable gathering of students was held at Nashville. Three thousand students from all over North America came together in the Student Volunteer Convention which met in February, 1906. Those students were together for four days looking out upon the world, and considering the question of where they would invest their lives and what their dominating life purposes should be. Into that company had come a young business man from the city of Washington, and as he saw those three thousand college students considering their world-opportunities, he said to himself: "If the Christian business men of North America could see the world, as these students are seeing it, the last link in the chain would be forged and the last problem in connection with the evangelization of the world would be solved. The men of Christendom would rise up and answer the challenge of the student world and say: 'If you young men and women are willing to invest your lives in this enterprise, if you are willing to go, we certainly are willing to send you as our representatives into every part of the world.'" That was the seed-thought, out of which the Laymen's Missionary Movement was born. Six months later the opportunity arrived for testing the idea that came to this young business man in Nashville. The one hundreth anniversary of the beginning of foreign missions on this continent was to be celebrated. That was a favorable opportunity for the calling together of a group of laymen in New York city, representing all churches and asking them to face the question

of whether the time had not come, when the church should plan a more comprehensive and adequate and united effort for the completion of her task in the evangelization of the world.

They came together at 3 o'clock one afternoon and until 6 o'clock there was almost nothing but prayer. After a brief interval for supper, they met for further conference and prayer. They spent the rest of the evening together, with the result that they were not able to separate, without deciding that they would band themselves together in an informal movement to try to enlist the laymen of the church in a serious effort to enlarge the missionary work of their own churches on a scale adequate to the task of evangelizing the whole world. Note with what marvelous rapidity, since November 15, 1906, this movement has spread, until here today in a single denomination, we gather more than a thousand men in a convention like this, from all over the Southern States. How comes it that in nearly every denomination in North America this idea is taking root, so that the largest companies of men which are coming together in the name of Christ to consider any problem, are coming together to consider this problem of giving the gospel to all mankind?

No one can account for the spread of this idea among the men of all churches apart from the mighty working of the Spirit of God. Not only is this true in the United States, but it has swept over Canada much more thoroughly than we know anything about in this country. It has also gone into Great Britian and planted itself firmly there and has gone into Australia, and some of the churches are definitely moving there. I had a letter a few days ago, by way of Switzerland, from South Africa showing that the movement had broken out there and they were raising money in a way they never dreamed was possible. Even those who are so situated as to be in closest touch with the movement cannot keep track of its progress, so widely and supernaturally has it spread. What is the explanation of the power of the movement in the lives of men? It is my desire to indicate some of the reasons why this movement has gone forward with such influence in the church.

In the first place, the movement attempts to voice the greatest problem that confronts the church of Christ in the world. There is no other problem comparable with the problem of spreading the kingdom of God throughout this world. That gathers up into one, all the other major and minor problems that confront civilization.

What is the greatest educational problem in the world? Do we

realize that one half of all the people in the world today could not read a telegram if they should get one, as my friend did here a few minutes ago? One half of all the people on this planet have not yet learned their a. b. c's and cannot read a word in any language. Do we realize what a loss this is to the intelligence of the human race? Among that illiterate half of the human race there are men like the Governor of Alabama or the Ex. Governor of North Carolina or the President of the United States or President Lincoln, whose praises we have been singing for the last few days, or Marconi or Gladstone, and all the great names in human history. The other half is just as great potentially as the half which has already been civilized and educated. Half the human race are in a condition of absolute illiteracy; this surely constitutes the outstanding educational problem of the world today. The chief agency working toward its solution is the Church of Jesus Christ through its missionaries going to all parts of the world. No other agency has undertaken to solve the problem in many of the fields, and no other agency is capable of solving the problem.

Already the Bible has been translated, in whole or in part, into at least 534 different languages and dialects. Many of these languages had to be reduced to written form by the missionaries before ever the Bible or any other literature could be given to the people. Is not this the most outstanding literary achievement of all human history?

What is the greatest philanthropic problem of the world? It is to give to the other half of the human race their first scientific knowledge of sanitation and hygiene, of medicine and surgery. Do we realize that fully one half of all the people living in the world this afternoon do not have any scientific relief from the ills that afflict humanity? When a bone is broken, in many parts of the world, it must go broken. The fearful burden of unnecessary suffering that is being borne by the human race must somehow be relieved, and the only agency that can relieve it is the Church of Christ, through its medical missionaries. They must go into all parts of the world, not only relieving human suffering as much as they can personally, but endeavoring to create medical colleges and to take the brightest of the young men and women of those countries and give them a knowledge of medicine and surgery.

The greatest philanthropic scheme ever promulgated by man was that thrown out from Shanghai last May when one hundred and

fifty missionaries from all over that empire sent out to Christendom an appeal to plant a chain of medical colleges from one end of China to the other, that they might raise up an army of a hundred thousand trained Chinese doctors, under Christian leadership and influence, that this army of trained doctors might lift the burden of unnecessary suffering from one quarter of the human race. That is philanthropy on a magnificent scale.

Missions blaze the way for advancing civilization. We are spending as a nation more than two hundred million dollars a year on our military and naval affairs. We are spending less than ten millions in creating such a spirit among the nations of the earth that battle-ships will be unnecessary. I do not know how much money we ought to spend for the army and navy, but I do know that bayonets and battle-ships are utterly impotent to produce international brotherhood. The only hope we have of doing that is by the work the church is doing—by bringing men everywhere into right relations with God.

The outstanding fact of our times is that the world has already become one neighborhood. We are in touch today with the ends of the earth. Fifty years ago when we went to Japan and made a treaty with that country, it was signed on the 3rd day of April, but it was not known in Washington until the 12th day of July. Imagine that kind of a delay in our day! When we reached another understanding with Japan a few weeks ago, it was known in every capital of the world within a few hours. The whole world has become one neighborhood. The outstanding problem of our generation is: Shall the world become one brotherhood?

The missionary problem is of course the greatest religious problem in the world. We are thus dealing with the greatest problem to which the human mind can give itself, when we are thinking how to impart to the nations of the earth the blessings of Christian civilization.

We pride ourselves upon the fact that we are the first nation politically in the world; that no important action is taken in the capitals of the nations without considering what would be the attitude of our government with reference to that action. We pride ourselves that our nation is the first in the world in commercial influence. Are we ready to face the third fact, that this is the first nation in the world in its religious opportunities and responsibilities? There is no other nation that has the opportunity of world influence for Jesus Christ that the Church of the United States has. Are we going to accept the

place God has given us among the nations and fulfill our whole duty as the primary world religious force?

One of the explanations of the remarkable power of this laymen's uprising is that missions constitute the greatest challenge in the world for strong men. Mr. John H. Converse, the head of the Baldwin Locomotive Works in Philadelphia, says: "When the Christian business men give the same intelligence and energy to extending the kingdom of God that they now give to their own private business concerns, then the problem of evangelizing the world will be no longer a dream."

There are men in our churches who are capable of administering great financial enterprises, involving the expenditure of millions of dollars every year. Why is it we cannot have those men give their highest intelligence and capacity and organizing ability to solve this greatest problem in the world? They have not realized that it is the greatest problem, is the chief reason, but the time is coming, and you and I are in that time, when this problem is going to appeal to the judgment and conscience of the strongest men in our churches and they are going to give their highest talents and capacity to its solution.

This challenge of the world's need is the greatest key that God has ever put into our hands for the unlocking of the manhood of the churches and making it over into an aggressive force for righteousness. For twenty years I have been working with men trying to interest them more deeply in aggressive Christian work, but I declare to you that during the last two years, through this world-challenge, I have seen men aroused and enlisted for the interest of the kingdom as never before. The greatest appeal in the world is the appeal of the world. If that is not great enough to unlock the energies of the manhood of the church, then we may despair of anything ever taking hold of the men and enlisting them in the work of Christ.

Not only is this the greatest problem, not only does it present the greatest challenge, but it also presents to every Christian man the greatest opportunity that can come to him in this life. I make that statement without any reservation whatsoever. I do not care what your occupation is. I do not care where your residence is. You cannot serve your generation in the largest way by the will of God unless you live consciously and definitely with reference to the world as your own personal field.

"The field is the world." That is the church's field, of course; but better than that, it is your field and mine. Every man of us is

intended by God to live with a world outlook and a world purpose, with a world sympathy and a world influence. I know with what revolutionary power that thought came into my own life when a student at college twenty years ago, and I would not be willing now to live with a narrower conception of life's opportunities. Do you think it limits a man's local influence to see what he can be for the uplifting of the human race? By no means. It is an incentive to do what he can along his own street, and among his own associates and in his own city. It is the loftiest incentive that can take hold on him. No man can give himself honestly to the uplifting of the human race without helping to uplift that race at every point that he can touch it by personal influence. I am not one of those who are afraid that the church will do too much for the heathen, for "the light that shines farthest, shines brightest nearest home," and when the church of Jesus Christ seriously undertakes to make her light bright enough to dispel the darkness in the ends of the earth, we shall have a very blaze of noon-day glory here at home.

I frequently hear the argument about "strengthening the foundations" and I believe it is allright to strengthen the foundation. I built a house myself a while ago, and I found that the foundation cost about one-tenth as much as the house. Now in this country we are spending at least two hundred and fifty millions of dollars a year in extending the strength of what we call "the foundation," but are only spending one twenty-fifth of that amount to build the house in the rest of the world! I do not believe we need to spend more than twenty-five times as much on the foundation as we do on the house. We may need to spend the two hundred and fifty million a year in this country for religious purposes, and I believe we ought to spend that much and a good deal more, but if we need that much here, where the land is already so largely Christian, how much ought we to spend for the spread of the gospel among six hundred millions of people who constitute the field of our American churches, if we want to enlighten them and bring them out of their spiritual darkness?

Not only do missions present the greatest opportunity to men, but they make the largest possible demand upon men. One reason why we haven't got more from men is because we have asked so little. A great many laymen have the idea that all the church wants of them is to occupy a seat with fair regularity in the church, and to make their contribution. God wants more of every man than his presence and his

money. He wants the use of his intelligence and sympathy and life. No man possesses money enough to discharge his whole obligation to the kingdom of God. Every man of us is meant to be a vital factor in the plan of extending Christ's kingdom around the world.

Somebody said to me a while ago, "We have got to ask more of men or less; they are not satisfied with what they have been giving." One of the elements of power in the Laymen's Missionary Movement is that it has dared to ask of men not a part of what they are or have, but all they have and all they are and all they can do, to make the kingdom of God co-extensive with the human race.

Dr. Lilly said something that to me is very suggestive: "Every reason for doing anything at all for this cause, is a reason for doing infinitely more than we are doing at present." What are we doing for these hundreds of millions of people who are yet without the knowledge of God and truth and righteousness and salvation? Well, some of us are giving a dollar a year, others of us not that much and some of us a few dollars more. But if the salvation of the world is the thing we are aiming at, is it not a very strange thing that we should be satisfied with investing only a few dollars a year in the enterprise?

There is great national significance in this convention, because this denomination is standing in the place of honored leadership among all the churches of this nation in the attitude you have taken upon this world opportunity. Yours was the first of all the denominations to have its own Laymen's Missionary Movement. You have gone further in organizing the work in the Presbyterian Church, South, than has yet been reached by any other church on this continent. You have gone further than any other church in getting the sensibilities of a large number of widely separated laymen awakened, so that they are willing to get under the burden and put their own lives up against it and go forward without waiting for constant instructions. This great company of men gathered together here to-day represents the flower of this great denomination. I congratulate you on being in the van in working out these problems. Throw your business sense into it and work out a policy which may wisely be adopted by other churches wherever your influence may reach, not only throughout the South, but throughout the North and Canada.

I belong to a denomination which for many years has set the standard of missionary giving in this country. It averaged last year a little over two dollars a member for foreign missions. But I declare

to you, unless the men of other churches take on a very aggressive attitude towards this whole question, I believe that in a year or two this church of yours is going to lead all Christendom in this matter. It is worth something to be in the forefront of the movement which is enlisting Christendom in its supreme undertaking.

The churches of Canada have gone heartily into the Laymen's Missionary Movement. Some of us went recently across Canada from the Atlantic to the Pacific, visiting twenty-four cities, and asking everywhere the question, "Will Canada evangelize her share of the world?" We asked them for an average of five dollars per church member, and told them that according to the estimates of their missionary leaders, the whole Church of Canada would need to rise up to that standard in order to solve the problem. In all cities we asked the men to fix the amount themselves, which they would aim to raise. No city set a lower standard than five dollars per member. The city of Winnipeg set a standard of ten dollars. But the average of all those twenty-four cities was not merely five dollars, but averaged $7.38 per member, or nearly fifty per cent. more than we asked.

They are holding a National Missionary Congress at the end of March, when two thousand laymen will come together from every section of the Dominion of Canada, backed up by the leaders of all the denominations. They will come together to decide on a policy for the discharge of the nation's responsibilities in world politics along religious lines. This is the first time in history that the men of a whole nation have come together to look the world in the face and decide on what they will do for mankind in the name of Jesus Christ.

And Canada is only a year ahead of us in this matter. We have already decided, with the approval of all the mission boards in the nation, on a similar campaign across the United States this next winter. The President-elect has already promised to inaugurate the campaign at Washington. We expect that campaigns will be held in all of the large cities of the country, with minor campaigns in from one hundred to two hundred other cities. We are thus on the eve in this nation of the greatest forward movement in behalf of humanity that any first-class nation has ever conceived.

This is the greatest spiritual movement of our generation, and in the attempt to save the world, the Church is going to find and save herself. She needs to be saved from inertia and apathy and narrowness and commercialism. There are a great many men making money

so fast that they are in danger of being tied hand and foot by it. Unless they can have some larger outlet for their treasure than they have yet discovered, they will need to be saved from rationalism and materialism and that awful curse of indifference to the will of God.

I look upon this convention and this whole laymen's uprising throughout North America, and the beginning of a similar uprising throughout Christendom, as the most hopeful thing that has happened in our generation. The hope has grown stronger in my soul for twenty years, that I myself might live to see that day, foretold centuries ago by our Lord, when "this gospel of the Kingdom shall be preached throughout all the world for a testimony unto all the nations." I do not believe there is any adequate reason why many of us sitting in this hall this afternoon may not live to see the day, when the saving message of the Son of God has been proclaimed intelligently to the last man living on this planet.

"If God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by His grace I desire to undertake it at once," for "I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do, to diffuse His glory throughout the whole, wide world."

THE CALL FOR LAYMEN.

By EX-GOVERNOR R. B. GLENN, *Winston-Salem, N. C.*

I come to you to-night with a message; it is a message from our Master, contained in the sixteenth chapter and the fifteenth verse, according to the Gospel of St. Mark: "Go ye into all the world and preach the gospel to every creature."

I am not going to insult your intelligence here to-night by asking you whether you favor missions, or whether you prefer the home to the foreign work. Neither do I intend to take any excuse from any one as to why they do not favor missions, or why they prefer one kind to the other, but I do intend earnestly, prayerfully and faithfully to ask each and every one of you here to-night this solemn, this important, this direct question: "Are you trying to be a Christian, are you attempting to follow in the footsteps of your Master? Do you love His Commandments? Are you ready to obey Him?" Do not look at me; turn your eyes within yourself, and answer these questions, and say whether you love the Master, and love His Commandments, and whether you are willing to obey Him? If so, I come to you with this message, and I lay it upon every heart present here to-night, the ministers, the officers of the church and the laymen, and in my Master's name I say to you there will be no excuse or apology taken. Let us, for just a few minutes, consider the words of this great and important text.

THE COMMAND.

It is not merely a suggestion that there is need for this great work, because there is an abundant harvest. Neither, indeed, is it a request that if you have time or inclination, or if you are willing to serve Him, that you will go and attend to this work for Him. But it comes as an imperative, direct command; as a command from a master to his servants, of a king to his subjects, of a general to his soldiers, of a Christ to His disciples. He uses the simplest and yet the most powerful word in the English language, "Go! I brook no delay, I take no excuse. Go, by your influence; go, by your means; go, in person, some way or somehow, go!" And to

whom does this command come to-night—only to the ministers and to the officers of the church? I tell you no. It comes to you, for the words are, "Go, ye"—Every one of you, rich and poor, high and low, the command is to you. Go ye where? "Into all the world." Does our Master make a distinction between home and foreign missions? Go yonder into the African jungles; go midst the sands of Asia; go into the isles of the sea; go into the great wastes of Brazil; go into the fertile plains filled with wickedness and sin in Mexico; go among the poor Indians yonder in the far West; go into the mountains of the Blue Ridge, and go into the Rocky Mountains; go ye into the slums of our great cities; go into your own homes; go into Birmingham, into this great city; go into all the world. To do what? To preach the gospel. The gospel of hope, and not of despair; the gospel of peace, and not of turmoil; the gospel of love, and not of hate; the gospel to bind up, and not tear down; the gospel to bring rejoicing and not mourning, sunshine and not shadow, peace and not tears. And preach it to whom? To every creature. The white man, the black man, the red man, the yellow man, the rich man, the poor man, the high, the low, the poor drunkard groveling on the streets, the king on this throne, the women in the high places, the inhabitants of the brothel. Go ye, all of you, into all the world, and preach my gospel for the salvation of the world, to every cerature. That is the message I lay on your hearts to-night, and I lay it with love, in the words of my Master Himself.

I would not have any of you think for one moment that I am decrying or underestimating the value of home missions, for all of you know that that is to be my life work hereafter, to try to do what I can for the uplifting of humanity and the glory of God in this great home mission field; and I feel, and you must feel also, that it is an important work to go into every section, every nook and crook of this great land of ours, to fill the souls of men and women with love for their fellows and with the burning desire to save them. It is important because the home mission field is the treasure house of the foreign field, recruiting station to get soldiers for the foreign work. If every soul to-night was kindled with the desire for this work in the home field, it would never stop there, but would go to the uttermost part of this earth to give this blessing to dying souls wherever they could be found.

We are here to-night to emphasize the foreign work. There is

destitution; there is sorrow; there is misery; there is ruin; there is death; there is eternal loss, in yonder foreign field, and the Macedonian cry is sounding and ringing in your ears and my ears to-night, "Come over—come over and help us." And thank God, this world of ours, this country of ours, this state of ours, this church of ours, is filled, as never before in its history, with a yearning to go and save those dying souls, wherever they may be found.

My dear friends, the month of May seems to me one of the most important on earth. It may be because I happen to be raised in a State where the three greatest events that have ever taken place in its history took place during May. In North Carolina, as is well known to all readers of history, over one year before the Declaration of Independence was signed on July 4, 1776, a little band of yeomen, Scotch Presbyterians, met on the 20th day of May, 1775, in the city of Charlotte, and there declared that this country of ours should be freed from the oppression of the yoke of Great Britain. Sixty-eight years later, by vote of its people, North Carolina had refused to leave the Union. But when on the 15th day of April, 1861, the proclamation of Abraham Lincoln, President of the United States, called on North Carolina for her quota of troops to march against her own brethren, the people of South Carolina, on the 20th day of May, 1861, they severed allegiance with the Federal Government, and stood with their brothers and sisters of the State of South Carolina. Years passed and again we looked out and saw ruin and sickness and damnation staring North Carolina in the face, brought upon us by that dread monster and curse, strong drink, and on the 26th day of May, 1908, once more standing for freedom, liberty, right and principle, the people of North Carolina stamped the liquor traffic forever out of the borders of our State. That is why, perhaps, I think that May is a great month.

I add now to this list, one other, grander and more glorious than them all. In the same month, and almost on the same day, on the 22d day of May, 1907, the great Southern Presbyterian Church, filled with the power and spirit of God, met in the State of Alabama, in the city of Birmingham, and declared that they would be instrumental in effacing the shackles and bonds of twenty-five million human beings, dying without hope in the foreign field that lay beyond the oceans. That was a great declaration. And that declaration was made upon the promise of you laymen to make that declara-

tion good, and we laymen must bear the burden and make the declaration good, if true to ourselves and the call of our Master. The declaration was to raise one million dollars a year to save twenty-five million souls, and that within this generation, and I lay your promise upon your hearts. It is a promise that you have made to your God, and it is the duty of you laymen to look that promise in the face, and do your duty each year and raise this one million for the saving of the souls of your fellow creatures.

GLIMPSES OF NEED.

Was there any need of this declaration? Listen to me and for just a minute I will call your attention to Africa. Eleven million five hundred thousand square miles, three times as much as the whole of Europe. Take the United States of America, with its ninety millions of human beings and put them in the lower end of the peninsula of Africa, and still there would be room for more people. Divide that territory equally among each African missionary, and each church would cover a territory of thirty-seven hundred square miles, with a congregation of forty-eight thousand souls, and then when you add to this that in the interior of this great country of Africa, there are fifty million human souls that never heard of God, and who know not the Saviour who died for them that they might live, we see the need of this work. Look also at the character and the number of these people, one hundred and fifty-six million souls, ninety-five million pagans, and fifty-one million Mohammedans, worse than pagans, with nine million professing Christians, and only one million earnest, active, true disciples of our Master. One million Christians out of one hundred and fifty-six million souls. Look at their characters. Lives of lewdness and lasciviousness, and in some places even yet cannibals; offering still, in some sections, to their gods, human beings. There you will find polygamy in its worst form, in its foulest and most debasing character. One king had 3,333 wives and was compelled to take no more by a statute of his country. Another king, against his will, was compelled to marry thirty-five wives. Their lives are worse than those of slaves; treated worse than they treat the brute creation.

> "A wife, a dog, and a walnut tree,
> The more you beat them, the better they be,"

seems their motto. In that country, for the women there is no peace,

there is no joy; only toiling and serving for her husband, and going on in that slavish condition. When the husband dies, leaving the wife strong and healthy, in some instances they are buried with him; yes, buried alive with their liege lord and master. One instance that came to our attention a few days ago, is where a man died; his nine wives, strong and healthy women, were buried in the same grave, with his head resting in the lap of the one he loved best, and his feet resting on the one he loved least, and the others placed around him: then next day and the next, a servant was brought and killed upon the grave in order that a message might be carried from this world to tell the master what was going on.

Little children are thrown into the river to the crocodiles and fed to the wild beasts, or allowed to hustle for themselves. Every tick of the clock, and every turn of the minute hand on the watch sends thousands and tens of thousands of those souls into eternal and endless doom or woe. That is Africa. Was there need of our call?

Listen again, and look at India. In Bengal alone, with a population of ninety millions, which is equal to the population of the United States of America, there are only eight hundred missionaries, one to every 112,500. In India, in twenty-five districts, three hundred thousand men, women and children in each district, and not a single missionary, and not a single native worker. In the northern part of India one missionary to every two million throbbing, pulsing, living souls. One hundred and forty million women in India; less than one million of these can write or read. Twenty-five million widows, one hundred thousand less than ten years of age and twenty thousand less than five years of age. Can you conceive of a little child, less than five years old, less than ten years old, your sweet little girls, made a slave and wife, to be beaten and crushed by a cruel inhuman monster called her husband? That is the cry coming from India.

Look at China awakening as a great monster and shaking itself, but still in darkness and still in despair, bound with fetters of heathenism and practicing the most fearful idolatry, shadowed with Confucianism and Buddhism! China bowing down to sticks and stones; China binding the feet of its women into small compass; China reaching out its arms and calling to me and to you to-night, "Come over and help us."

Look at the isles of the sea, their misery, woe, crime and wickedness. Hear the heart-rending appeal that is coming up to-night, and

then answer me the question: "Was there need for the call?" And did our General Assembly do right when it answered that call, and determined, God helping us, that they would break the shackles of these twenty-five million human beings? What is the promise that they made? To raise one million dollars a year in order to evangelize this twenty-five millions during this generation. It will require one thousand missionaries and five thousand native workers. To-day, we are sending out one missionary for every 1,187 members of the Presbyterian Church to do our work. It will require one missionary out of every two hundred and sixty-two people in our church. Can we do it? Is this Southland equal to the undertaking? Listen! When that great and fearful war swept over us, when the call came to stand by what we thought was right and true, how did the various States in the Southland respond? Some gave one out of three, some gave one out of two, some gave three out of four. My own State had only one hundred and fifteen thousand voting population, but for the Lost Cause and for what they thought was right, they gave one hundred and twenty-seven thousand to follow the stars and bars to victory or to death.

Then if, for the cause we deemed to be right, we were willing to send out our babes and sucklings, as it were, to die for their country, shall our arm be palsied, shall we lose our courageous strength, when God commands us to go or send? It is His holy command that each and everyone of us shall in some way go, and all I ask you to do is to send either one missionary or a native worker out of two hundred and twenty-seven of your population. I lay it upon you, it is the command of your Master. Go! You must go. You shall go. Thank God, you will go.

OUR RESOURCES.

But I hear this question, I hear it wherever I go: Does the Southern Presbyterian Church have the finances to undertake this work, that you have just mentioned, that our General Assembly has attempted? Listen! If you had asked me that question in 1868, 1869, 1870 or 1871, I would have told you nay; for an awful, fearful Civil War had swept over our country; our lands were devastated, our homes, in many instances, were burned to the ground; our wives and our little ones were in poverty and in rags, and there was crepe, as it were, upon every door-knob, aching hearts in every home, empty chairs

around every fire-side, mothers, wives and sweethearts, praying, hoping to hear the return of a beloved footstep, and that foot-step forever silent on the battle-fields of death. "Rachel weeping for her children and would not be comforted because they were not." But awful and terrible and fearful as those days were, they did not begin to compare with the harder and blacker days that followed close thereafter, for in that Civil War, we were fighting men brave like unto ourselves, and the boy in blue often giving to the boy in gray the last cool drink of water out of his canteen; and the boy in gray often giving to the boy in blue the last piece of bread out of his haversack. But now, the vultures and the vampires were picking the bones and sucking the blood of our Southland. Our property was wasted, our taxes were mountain high; destitution and poverty stared us in the face. We asked for bread and they gave us a stone; we asked for fish and they gave us a serpent. We extended our poor emaciated hands to them and asked them to help us, and they pushed us down deeper into misery and despair. Our wives were afraid to walk on the streets and in the roads, and our men went heavily armed to protect themselves. Our property all told worth two billion, a hundred and sixty million dollars. There was woe and there was desolation in the Southland. We could not have responded then.

But the remnant of those that were left and the sons of those that were dead, helped by the good people that came to our rescue from every section, burst asunder our bonds. We arose, Phoenix like, from our ashes and the growth and the power and the wealth of the onward movement of the South has never been equalled. We did not despair, we commenced to build up the waste places, and now, listen! Twenty years ago we made five and a half million bales of cotton and manufactured ourselves a hundred and eighty-eight thousand bales. Last year, we made twelve million bales and manufactured two million and three hundred and seventy-five thousand of those bales. Twenty years ago there was only twenty-one million dollars invested in cotton manufacturies. Last year two hundred and sixty-nine million was invested. Twenty years ago we only heard the music of six hundred and sixty-seven thousand spindles and last year we heard the music of ten million, four hundred and forty thousand spindles. We are making eighty per cent. of all the cotton, one-third of the standing timber is ours, and all the rice that is produced in this country, all the sugar cane, ninety-nine per cent. of all the peanuts, and seventy-

five per cent. of all the tobacco is raised in the South. Not a spindle, not a loom in all this great land of ours could be heard if it were not for the Southland from whence the cotton comes.

Listen again! In the last five years the value of the cotton crop of our Southland exceeds the total output for five years of the gold and silver of the world, by three hundred and ninety-two million dollars, and every time the orb of day runs his majestic course from East to West, the South adds to the wealth of this nation seven million and three hundred thousand dollars, and while I am speaking to you, instead of only being worth two billion one hundred and sixty million dollars, thanks to the great God that has built us up, the South is worth to-day twenty-one billion dollars. The South has among its laymen Presbyterian stubborness, Presbyterian industry, Presbyterian thrift, and Presbyterian enterprise, and of that twenty-one billion dollars, the Presbyterian yeomen own their part, and a large part, and they can give a million dollars to this great cause and not feel it one particle.

But I hear another man say, "Admitting that we can get the men, admitting that we can get the money, then, even then, can it be done? Won't it be useless toil and labor, and won't the money be wasted, and still the heathen die in sin and superstition?" Let me call your attention to the grandest sight the world has ever known. Christ had broken the bonds of death. For a few days he tarried with His disciples and now on the Ascension morning, in the glory and power of His majesty, the Son of God is lifted up from His place of suffering, and borne, carried by the angels, to dwell forever in the glorious heavens by the side of His Father; and as He went they saw Him going. Of the hearts that were true to Him there were only five hundred poor destitute women and men, with tears bedecking their faces, and sorrow filling their hearts, thus seeing their Master leave them in destitution, in weakness and in despair. Three weeks later at Pentecost, amid the sound of a great and mighty wind, the Spirit of God descended upon them as with cloven tongues, and the disciples spake to every man in his own tongue; and Peter filled with the Holy Ghost, spoke with so much power that three thousand souls, with quickened conscience, cried out, "Men and brethren, what must we do to be saved?"

A short time after that, at Antioch, where they were first called Christians, they sent out the two missionaries, Paul and Silas, to

conquer and evangelize all the earth; this, too, against the power and wealth and influence of Rome, and against the prejudice and superstition of the Jews, and amidst the pagans, and amidst those who bowed down to false gods. Two missionaries to conquer the world! They must be crazy; they must be fit candidates for an asylum, people said. Still on and on they went, persecuted and hunted as wild beasts, fighting with gladiators and wild animals in the arena; used as lamp posts, while Nero fiddled and Rome burned; denounced for the burning of Rome, though absolutely innocent; hiding in caves, cruelly persecuted. But still on and on that missionary spirit carried them, through the dark ages, through tribulations, through sorrow, through poverty, through ruin and death, until to-night, thanks be to God, the two missionaries sent out at Antioch have produced, instead of the five hundred that saw the Christ ascend into heaven, five hundred millions who bear the name of Christ. If then, a mere handful, if five hundred bowed down in sorrow could revolutionize and turn Asia and Africa upside down, in the name of my Master I put it to you here to-night, with our five hundred millions, with our wealth and influence, and with no persecution, are we not ready to carry His gospel into the uttermost parts of the earth? I lay it, men, on your souls; I lay it on your conscience, judge ye what ye shall do, what you ought to do, what you must do if you are Christians like unto the Christians of the past.

THE SUBSTRATA OF MISSIONS.

What is the object, what is the substrata of all this spirit of missions that is filling the land to-day? It is the yearning, the burning desire, as it has never before been implanted in the hearts of our men, to try and save human souls. And the soul, whether clothed in the garb of an inhabitant of India, or of China, or of Japan, is just as precious to the great throbbing heart of God as a child in the palace of a king, robed in purple and fine linen. And to-night, I am trying, through His spirit, to put that yearning desire into the hearts of each and every one of you, as God has put it in my heart.

I read this little story the other day, and it made an awful impression upon me. I do not know what impression it will make on you. A man's wife and his two promising boys were crossing the ocean, and the vessel went down. It was believed that all were lost, but the poor woman got on a spar and was picked up by a fishing smack and

carried safely to land. But she was unconscious for days and weeks and at last, when she regained her mind, she went as soon as possible to the nearest telegraph office, and this is the message she sent to her husband, "Saved, but alone." Men, are we trying to get to heaven, are we to be saved by the grace of the Son of God that died for you and for me, and then as we stand there, if there is such a thing possible, are we to telegraph back from the Eternal City to this old world of ours, "Saved, but alone?" "Saved, but alone?" No boy, no daughter, no friend, no companion, no money given to save the heathen, no effort made to save the souls of men in the isles of the sea, no attempt made to reach out and grasp those poor creatures going to ruin in India, and you and I compelled to telegraph back to this mundane sphere, "Saved, but alone!" I tell you, if I could stand yonder in heaven, and could look out over this world, the great world that lies seething and throbbing beyond the ocean, and had to send back that message to those I love here—"Saved, but alone!"—I do not believe, I cannot believe, that there would be peace and joy in heaven to me. Oh, I ask you, I ask you here to-night, what would you take right now for your life? Is there enough money in Birmingham to buy your life? Is there enough money in Alabama to buy your life? Is there enough money in all this world, if it were piled up, to buy the life of a single, solitary human being in this presence to-night? You know there is not, that all the wealth of the world could not buy it; and yet what is life in comparison with a soul? Men, men, I never knew what human life was worth, and what was its value until I was Governor of the State of North Carolina, but I know it now. I know what a human life is worth and when I tell you of two scenes through which I passed, I believe that you, like myself, will commence to see the value of a human life.

I was sitting at my desk one day, when an old woman, an old mother between sixty and seventy years of age, with her white hair falling over her shoulders, and great tears rolling down her withered cheeks, fell at my feet, and me, a poor human wretch like unto herself, and there with a heart bruised and throbbing, she pleaded with me for her boy, who three days later, unless I held back the sentence, was to pay the penalty of his crime by death on the scaffold. Another time I was sitting there, when a woman walked in, no, hardly walked, just tumbled into my room, with a little child on her breast, and would have kissed my feet if I had let her. As her tears mingled with the

child's, she asked, for the child's sake, for her sake, to "stop, stop the execution of him most dear to me, that takes place to-morrow unless you stay it." Verily, verily, I held in my hands the issues of life and death. What must I do? What ought I to do? The lower court had said that they were guilty; the Supreme Court had said that there was no error; and I was the court of last resort. My decision meant life; my decision meant death. If guilty, they must die, and if not guilty or if there was even a doubt of their guilt, they must live. I walked the floor all night long. I did not know what to do; and down on my knees I went and prayed to God, as I never had prayed before or since, "Oh, God, tell me, tell me, what must I do?" One died and the other lived. I know the value of a human life! The poor wretch that died I respited for a while. He made his calling and election sure with God.

What is the soul worth? It is so precious that the great God gave His beloved Son to die, that whosoever believeth on Him might have eternal life. So precious that when the Son of Man came here, He said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" So precious that every time a soul is lost, hell gapes and roars with laughter; and every time it is regained the archangels sing anthems of praise and glory to God for a soul redeemed. Then what are you to do and what are you doing to save these twenty-five million souls? We, in the Presbyterian Church, are giving, to-day, about $1.23 per capita to save these souls. Four dollars a piece each year will evangelize our twenty-five million souls during this generation. Will you give it? Dare you to hold back your hand and not give it? Let me give you some figures, that made a great impression on me. I am not decrying the habit of personal expenditures, but only giving you the figures to show how we waste money on the little useless things of life. Last year we spent fourteen million dollars for chewing gum, and eighty million dollars for candy. We spent four hundred and fifty-three million dollars for theater tickets, and we spent seven hundred million dollars for jewelry. We spent seven hundred and forty-nine million dollars for tobacco, and one billion, six hundred and forty-nine millions for strong drink. We spend about two hundred million, or a little more, on the Church of God in our country, to save dying men and women, whose souls are thirsting for righteousness, and only ten millions trying to pluck the heathen from the burning. Ten mil-

lion dollars for the heathen, and seven hundred and forty-nine million dollars going up in smoke, cigars and cigarettes! Two hundred and ten million dollars for foreign and home work together, for the glory of God and the building up of His Kingdom, and one billion, six hundred and forty-nine million to bring ruin, crime, poverty and insanity, disgrace, damnation, and death into this world. Two hundred and ten million dollars to save the world, and one billion, six hundred and forty-nine millions to ruin and destroy the world!

There is one book in the Book of all books that I read and reread with breathless interest; and there is one scene in that book that I read and then declare to myself I will never read it again, and yet irresistibly I go back to it; I cannot keep away from it, for it is the most sublime and awful poetry and the most terrible and fearful painting. That book surpasses all conception, and that one scene fills my mind with despair. It is that scene when the great God of the Universe, the Judge who doeth all things right, ascends the great white throne to judge every creature according to what has been done in the body; and we read that the earth will give up its dead, and the sea will give up its dead, and hell will give up its dead; and the great and the small shall stand before the great white throne to be judged by what they themselves have written. No perjured testimony, or subborned witnesses, like that which destroyed the life of our Master; only what you and I ourselves have done. And, midst the thunders and lightnings of heaven, the seal of that great book of books is broken by the recording angel; and, methinks, there is an awful silence in that great eternal world, as you and I listen anxiously and breathlessly, listen to know what is written on our page, for each and every one of us has a page. What have you written? And what are you writing? Is it a page of shame, of life misspent, of nothing done? Is it a page of treasuring up for yourself; is it a page of permitting your fellow man to sink down into eternal woe without your offer of help? Is that the page you are writing? Then, hear that sentence, "Depart, ye accursed." Or is it a page of hope, of life well spent, of love; is it a page of doing unto others as we would have others do unto us, of loving our neighbor as ourselves, of going down into our pockets and sending the gospel unto the uttermost parts of the earth, that they might have life eternal? Then in meekness and joy hear that sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

And the most awful and terrible thing in all that picture is that the Son of God, who has been our friend, and who died that we might live, the Son of God who stood between us and the threatening face of the Father, now, it is He who will become the accuser. And He will turn to the left and you will hear Him say, "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." And then we will hear the wail come up from the poor wretches: "Lord, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "As ye gave it not unto the least of these my children; as ye hoarded it all up for yourselves, and forgot your neighbors, who were dying about you; as ye forgot the men and woman in heathen vales, and the girls and boys in the mountain heights; as ye forgot the cry that comes from the isles of the sea, ye did it not unto me." Then turning to those on the right, He will say, "I was a hungered and ye gave me meat; I was thirsty and ye gave me drink; I was sick and in prison and ye ministered unto me; ye did these things in my honor and for my name's sake. As ye gave the drink of cold water, as ye clothed the naked and as ye used yourselves as my stewards and trustees to evangelize the world; as ye did good unto your fellow men and lived not for yourselves, ye have done it unto me; enter thou in." What shall be your sentence? What shall be my sentence?

As a last thing, I want to call your attention to a great scene that took place over twenty-six hundred years ago. Nebuchadnezzar, the king, had a dream, and it troubled him greatly, and he called for his wise men and soothsayers; but they could not interpret the dream. At last he was told that Daniel, the prophet of the living God, who had never bended his knee to idols, or eaten of the king's meat, who worshipped God three times a day, that he could tell his dream and the old seer is sent for. I see him in his majesty and grandeur, as he stands there in the presence of the king, and hear him exclaim: "King Nebuchadnezzar, live forever; thou hast had a dream and thou would'st know the meaning thereof; listen and I will make it known to thee. The image of gold and of silver, and the image of brass and iron mixed with clay, and the stone image, but foretells the destruction of your nation, and those coming after you. Your nation shall be destroyed, and so shall all the nations following in its wake,

until the coming of the stone kingdom that is to fill the earth with its power and glory." That is the interpretation.

Now listen to the fulfilment. Babylon with its broad streets, towering walls and beautiful hanging gardens, is to-day the home of the jackal and the wild beast. Greece, with its poetry and song, and its Alexander, who wept because there were no other worlds to conquer, has passed away. Rome, the Iron Kingdom of the world, crushing and destroying, it, too, has fallen and been destroyed by the Goths and the Vandals and they too passed off the map of nations. In the country of the United States of America, I believe that we see the Stone Kingdom, that was to be the instrument in the hands of God to fill this earth with power and with glory. I know in giving this interpretation to this prophecy, I may do an injustice to some of the great divines, who think that the seer was speaking of a spiritual and not of a temporal kingdom; but I am following the footsteps of others and my own patient research, when I declare to you that God was speaking of a temporal kingdom, and not of a spiritual kingdom, that was to be the instrument in his hands of saving all the earth. It was to be a kingdom hitherto unknown, across the mighty waters, inhabited by wild men, cut from the side of the mountain without hands. In its fulfilment, I see the United States of America, hitherto unknown across the Atlantic, inhabited by wild men and cut from the side of the mother country, without power and few men. Until to-night, as I speak to you, the whole world bows, as it were, to America, knowing and believing as they do, that it is that kingdom whose God is the Lord and whose territory shall and must extend to the uttermost parts of the earth. This is the prophecy; the United States of America carrying the gospel to the dying men and women, wherever they may be found.

Arise, arise, ye, here to-night, and let us, either in person or by our means, go; go into Alabama, into the United States of America, into the isles of the sea, and across the mighty waters. Raise one million dollars, and, if that is not sufficient to save these twenty-five million in this generation, under God's command let us do our duty, as we see the light, let us raise two million or three million to save all creatures unto the uttermost. And this is my hope and this is my prayer, as I bid each and every one of you to arise in your manhood, and stand for God and humanity.

THE NEED OF THE WORLD, A CHALLENGE TO MEN.

By HON. SAMUEL B. CAPEN, LL. D., *Boston, Mass.*

The hour has struck which has brought us to a most critical moment in the march of the centuries. A thousand millions in Asia have caught the vision of liberty and self-government, and in some measure the meaning of brotherhood. The whole world is becoming more and more unified; the East and the West are touching each other, politically, commercially, socially, as never before. Men are thinking now internationally and continentally. There is a new peril in all this unless the whole world shall quickly learn the Fatherhood of God as revealed in the face of Jesus Christ. Bishop Brent has said, "Now is the time for the West to implant its ideals in the Orient in such fashion as to minimize the chance of a dreadful future clash between two radically different and hostile civilizations; if we wait until to-morrow, we may find that we have waited too long."

A LOST WORLD TO BE SAVED.

The first need for us to keep ever in mind is this: That it is a *lost world to be saved and not an ignorant one to be educated.* Jesus came to seek and to save the lost and not to educate the ignorant. It seems especially important to begin with this thought, because there is an idea that in some of the non-Christian countries they have their own religions which are more or less helpful to the people, and therefore there is no pressing demand for those who represent Christianity to interfere. Much has been written recently about the truth that exists in all the religions of the Orient. We wish to recognize this always and to use whatever truths God has implanted everywhere, yet it is most vital for us to remember that these religions are wholly inadequate and leave the people in desperate need. I regret that I have not been permitted with my own eyes to see these conditions myself, yet I have had two members of my own family who for a year and a half have been making a study of the conditions as they exist in the far East, and their weekly letters have made the facts more real to me than ever before. If I may quote from such a letter recently received after a visit to a Hindu temple in India: "What we

saw is simply indescribable in writing; we have gotten a vision of the reality of heathenism and the unspeakable rottenness and vileness of Hinduism which can never fade away. In the city and region which is supposed to be the best that Hinduism has possessed, there are 5,000 temples which exist to get gain and ruin men and women."

First. And this gospel for every man is also the gospel for the whole man. He has his intellectual needs. Do we realize the desperate ignorance of nearly one-half of the human race? He has also his physical needs; people in non-Christian countries as a rule are ignorant of medicine and surgery and of those things which relate to cleanliness and the benefits of proper sanitation. To these far away people the thought is that the diseased man is in some way under the spell of a demon, that demon must be appeased, and the man liberated from his bondage. Here is a person whose eyesight has become seriously impaired and the native doctor pierced both eye-balls to let in the light; a child in convulsions had a red hot iron pressed against the skull and a hole burned down to the brain to let the demon out. Are not such spiritual, intellectual and physical needs a challenge to us to give them the gospel of Jesus Christ?

Second. Some conditions are changed for the worse. All I have said was true a hundred years ago when the first missionaries sailed out into the unknown, but since then conditions have greatly changed; steam and the cable have almost annihilated time and distance. I had a cablegram a little time ago from Hong Kong. It reached my office about 5 o'clock in the morning; it was not sent from Hong Kong until about noon of the same day. In other words, I received this cablegram, allowing for the difference in time, four hours before it started. The world is not one-tenth as large as it was a hundred years ago because of the rapid transit which is now possible and the ease of communication. Commerce has gone everywhere and commerce without Christianity is a curse. To quote again from a recent letter written from Durban, South Africa: "The heathenism of country places is terrible, but the conditions are worse in the cities, where they are complicated by foreign population and low-lived Indians and the allurements of civilization. Merchants and traders are scouring the country to hire boys into the cities, and comparatively simple heathen face such temptations; free from the restraints of their home they have no power to resist. They are huddled together in barracks put up by business houses, with the white man's vileness as bad if not worse

than the blacks." More recently a raid was made at night upon one of our girls' schools, instigated by white men to steal girls themselves. The slave trade, and rum, and the opium traffic have done their devilish work, and the missionaries have been hindered and hampered by those who were thought to be representatives of a Christian nation. In the open port cities, when the worst of the West and the worst of the East come together, there is a hell on earth. President-elect Taft in his memorable address before the Laymen's Missionary Movement in Carnegie Hall, New York, last spring, alluding to this phase of the subject, says: "Then I am bound to say that the restraints of public opinion that one finds at home to keep men in the straight and narrow path are loosened in the Orient, and we find a number of foreigners not the models they ought to be in probity and morality. They look upon the native as an inferior and they are too likely to treat him with contumely and insult." Does not the fearful wrong that our own people have done in the Orient increase the sacred obligation resting upon us to undo quickly the injury and wrong which has been done. We have done far worse than to give them a "stone for bread"; we have given them *poison.*

The influences which have already come from the Christian world to the Orient have led millions of people to see the folly and the absurdity of their own religion, and they have practically thrown it away. What is to take its place? Japan is looking for a religion and so also is China. The university education which England gives to millions of young men in India is purely secular without Christ. Bismarck said years ago of the students of his nation, "One-third break down, one-third rot down and one-third govern Germany." What is true in Germany will be true in India, and unless we can give quickly to Japan and China and India the great truths of Christianity to take the place of that which they have discarded in their infidelity and unbelief, their condition will be worse than before, and they will be much more difficult to reach. Certainly here is a new challenge to us, having given them a partial light, not to leave them in a worse darkness than before.

Third. Some conditions are changed for the better, for the nations feel their need and want the light. I have alluded to some changed conditions for the worse; it is pleasant to call your attention now to some of the many that are better. The result of the victory of Japan over Russia has aroused all Asia from Constantinople to Korea.

Awakened from her long sleep of centuries every nation is coming to a national consciousness and spirit of its own. There is unrest everywhere and people are dissatisfied and are reaching out for something better. The power of Christianity is being recognized and the people want to know more with regard to it and the Bible, which brings the new truth. The whole Oriental world is in flux and ready to receive as never before the Christian message from teacher and preacher and physician. We have come to the renaissance of the Orient, and conditions similar to those of Europe three centuries ago. You can mould China and Japan to-day, ten or twenty years hence conditions may be so set and fixed that it will be difficult to alter them. And shall I call your attention to the wonderful revolution that has taken place within a few months in Turkey? July 24, 1905, was to that nation what July 4, 1776 was to our own country. For more than eighty years the American Board has been planting its Christian schools and colleges throughout that Empire, and it has been a constant effort of the Turkish government to destroy them. To-day that government has given a constitution which compels compulsory education and a missionary of the American Board is the advisor of the minister of education in perfecting the educational system for the whole Empire. Until July 24, a Moslem was not bound to recognize that the Christian had any rights that he was bound to respect. Now the high priest of Mohammedanism for Turkey and the whole world has declared publicly in the name of the Sultan, that Moslem and Christian are equal in the sight of God and before the law. There is everywhere religious liberty and Moslems and Christians are now attending without fear our Christian services. Whatever may be true about the "open door" for commerce, it is an "open door" for missions everywhere. I shall never forget the impressive words of Rev. Prebendary Fox, the great Secretary of the Church Missionary Society of Great Britain, who told of his experience in India where it had been necessary to close a little Christian school for the lack of means and men to properly cover the territory. As he was leaving under these conditions, he said he heard the cry which had been constantly ringing in his ears, "Oh, minister, tell the English to send us more teachers who will show us the way to heaven; we cannot find it by ourselves." This recognized need of the non-Christian world because of what they have already received, is certainly another challenge to the men of to-day.

Fourth. The element of time. We must recognize the importance of time with conditions as at the present moment, for the elements which make for unrighteousness are alert and busy everywhere. It makes an infinite difference on our Western frontier whether the church or the saloon is planted first. It is alarming to note during the past ten years the rapidity of the spread of Mohammedanism like a great rushing tide. There are whole great sections in northern Africa which are being taken possession of in the interest of the Moslem. It appeals to the passions of the African; he is easily influenced by what Mohammedanism promises, and unless the Christian Church bestirs herself instead of contending with the simple and absurd religion of the heathen, we shall have to contend with the ignorance and fanaticism of the followers of Islam. Dr. Zwemer tells us of the Sudan, with its population of anywhere from fifty to seventy-five millions; part of it is as destitute as this country would be if there were but one missionary in Maine and another in Texas, and nothing of the gospel between. He further speaks of a section which is so destitute that if we sent out a new worker every day and gave to each such worker a parish of 10,000 people, it would take over sixteen years to occupy it. But while we wait for money and men Mohammedanism moves on to conquer. The element of time certainly is a part of the challenge to the men of to-day.

And in the increasing pressure of need because of the rapidly changing conditions in the East, is it not important to consider the superior advantage of the American missionary? This has come about rapidly because of the changed conditions among the nations during the last few years. The battle of Manila Bay and the destruction of Cervera's fleet has brought this country into the very front rank among the nations. The position of this country under John Hay during the time of the Boxer outrage, which prevented China from being divided up among the powers of Europe, has made the American to-day in China most popular. Japan has looked upon us as a foster-mother because of our splendid treatment of her, beginning more than thirty years ago. India also has a great love for the United States, although England has done and is doing so much for her. It is natural for many of her people, wrongly indeed but really, to regard her as something of an oppressor. Our nation, however, stands for universal liberty and they regard us with great affection. We know how splendidly the Golden Rule policy of Secretary Hay has been followed up by Secre-

tary Root, not only in the Orient, but in the various South American republics, so that the American missionary has the prestige and the opportunity which is accorded to those of no other nation. There is not only the challenge to our men to make this confidence which is placed in us, but there is an obligation as well because we have the unusual opportunity.

Fifth. The challenge is imperative, because the non-Christian world is the place of the greatest need. The emphatic word is *greatest.* In saying this I am not forgetting the increasing necessity and obligation for missionary work in our own land. We never needed an increase in our home work more than at this hour, and yet may I recall to your mind that however great this need, most of the people in our land live within the sound of the church bell and under Christian institutions. On the other side of the sea, nineteen centuries since Christ died, there are nearly a thousand million of people who practically have not heard that there is a Christ. In laying the emphasis therefore upon the work in non-Christian countries I assure you that it is from no lack of interest in or knowledge of the needs in our own country. I am to-day an officer in four different societies having to do with home missionary and city work, and I have given more years of my life to work in the home land than in that across the sea, and yet it seems to me that we must not fail to hear this louder cry which comes to us from those who are in spiritual darkness. Take for instance the Empire of Japan and its marvelous progress which has brought her so recently to be numbered among the great powers of the world. We know the tremendous progress Christianity has made in this Empire and I feel sure there are some who think missionary work in Japan about ended. On the other hand a recent article by Rev. Dr. J. D. Davis, of Kyoto, says that while "the leaders of that nation have come powerfully although unconsciously under the influence of Christianity, the masses of the people are as yet only touched in spots. There is on an average only about one adult Protestant Christian to each 1,000 of the population. These more than 50,000 Christians are not evenly distributed through the country; the greater majority of them are found in ten or twelve of the forty-six prefectures of the Empire. It is safe to say that thirty millions of the people in Japan have never heard of Christianity only in the most general way. There are large districts which are as untouched as they were thirty years ago." Listen to the cry from India with its 159 mil-

lions of women, nearly twice the population of the United States, living in a nation which believes in the sacredness of the cow and the degradation of women. In that part of India where Mohammedanism has entered there are forty millions of women shut up in the zenanas, bare and filthy, who spend their lives behind the curtains, and live without hope and die in despair. Then there is the tremendous appeal from China with its 400 million people, more than in all America, Russia, Germany, Great Britain and the rest of Europe combined. In the United States there is one ordained minister for every 546 persons; in the Empire of China there is one ordained pastor for every 267,000 persons. As an illustration take the single State of Massachusetts with its thousands of churches, its Christian colleges and various institutions of philanthropy, yet it has a population of only a little over three millions. In one of the fields cared for by the American Board in China we have two districts with 5,500,000 people, or nearly double the population of the State of Massachusetts, with but nine white missionaries and a few native helpers. In non-Christian countries there is but one medical missionary to every 2,500,000. In the United States there are 4,000 physicians to the same number. On the basis that now exists in the non-Christian countries there would be but thirty-two physicians in the whole United States. In your whole Southland of seventeen States you would be entitled to but thirteen. With such facts as these and many more that might be given, is it not true that this great need of the non-Christian world is the greatest challenge for the men of to-day?

Sixth. The need and the challenge which comes to us because of the over-work of our missionaries. When Jesus wrought in Galilee crowds pressed so hard upon Him that often He had no time to eat or sleep, and these same conditions exist to-day in the lives of many of our missionaries in the far East. There are such demands from the people for physical and spiritual help that he throws himself into the work without thought of himself, hoping that reinforcements may be sent to him. Oftentimes he uses a part of his own meagre salary in order that the work may go on. One of our American Board teachers recently opened eleven schools in eleven villages and in order to do it gave 25 per cent. of her own salary of $450. Because of the inadequate support to many of our missions, we are almost compelling our missionaries to finance their own work through special gifts. When they know of the wealth of the home-land and the small response to

their appeals, they are often heart-broken. It is the hardest of all the burdens they have to carry, thus to be sent to the front and then seemingly ofttimes neglected and by many forgotten. They know of the costly buildings at home and the personal luxury; they see all this during their furloughs and they hear of it from others. No wonder they break down under this load of neglect. It is an extravagant policy to fit and train men as we do for years and then kill them by overwork for want of needed help. All our mission boards have outgrown their finances because they have not outgrown their opportunities and their progress. Shall we "scuttle" from some of our missions and run? The missionaries will not do it, they will die first. If such an order should be sent, the answer would remind us of that of a colonel in the United States Army, who, when asked how long he could hold out in an exposed position, said: "Until we are mustered out." Ought not this appeal from our brave missionaries touch the heart of every Christian and be a new challenge for self-sacrifice that the work may be better supported and reinforcements poured in?

It has been said that *"we need a moral equivalent for war."* Foreign missions gives us that equivalent, in its spirit of conquest and in the courage and sacrifice it calls forth. We want to mobilize the men of to-day for the last great struggle. Our times are for "big" things. I like the word "big" rather than "large." It is a much bigger word. We know how the Pennsylvania Railroad can tunnel the Hudson River and provide great terminal facilities in New York at an expense of fifty to a hundred million dollars. Similar enterprises are going on all over our country. We are coming to a "big" time in missions, for the time of formal praying and petty giving is about over. The day of great consecration and self-sacrifice is at hand. In the work of our Laymen's Missionary Movement all difference of creed has been forgotten and we are united in a common work. Men are beginning to recognize as never before the solidarity of the race, that our world is one home, that we are the children of one Father, that the barriers are now all down, and that it is possible to reach all our Father's children throughout the whole world. It has been well said "the 19th century made the world a neighborhood; the 20th must make it a brotherhood." We want to put ourselves and all we have and are into this men's movement. It is a man's job to finance the evangelization of a thousand million people. We have been sending out single pickets and little groups of missionaries long enough. We want to

call out the reserves now for the final struggle which will make our Christ the universal king. This is no dress parade but for men in fatigue uniform who will fight until the finish, and until the Cross of Christ is planted in the darkest corner of the earth.

Seventh. Save the world to save ourselves. The theme given to me was "the need of the world." I know you will not feel that I am going too far afield, if I call your attention to the fact that our own country which is a part of the world needs to have a larger interest in Foreign Missions. We need to save the outside world in order to spiritually save ourselves. We shall all be agreed that one of the greatest perils of the United States at the present time is the materialistic spirit, the passion to be rich at any cost, which seems to have taken such a mighty hold on our people. Several years ago Bishop Potter, in an address before the New York Chamber of Commerce, said: "There cannot be great wealth without great temptation to indolence, to vice, and to political and social corruption." The lamented Dr. Charles Cuthbert Hall, in an address in Chicago, used these significant words: "In the hustle and bustle of every day activities we have astonished the world, but, morally, we are rapidly going astern—so rapidly that one is dumfounded at the contrast after a visit to some of the countries of the old world." President Wilson, of Princeton, in a baccalaureate address has very finely put the same truth in these words: "The modern struggle for wealth is more like a consuming fever than a right function of health. There is in many of our material achievements a touch of frenzy and distemper. Our energy is stimulated to the pitch of intoxication, lacks poise and overlaps the bounds alike of prudence and of pleasure, hurries us panting to beds of exhaustion and of sickness, where the physician's task is to get the heat and turmoil out of our blood." The wonderful prosperity of our nation is its peril. There is a law of the universe that action and reaction are equal, when our love and sympathy go out to others, then inevitably there comes back to us new life. Jacob A. Riis says he once "growled" against foreign missions, but he has learned that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home." The teaching of a truth to another makes it more real to ourselves, and the opposite of all this is just as true. If we neglect the needy and think only of ourselves, there will certainly be a decline in our spiritual life. Every man needs to be interested in foreign missions to save himself from narrowness.

What is true of the individual is true of every church. Christ's field was the whole world; we cannot narrow it without peril. The antidote to the poison of selfish ease is self-denial. It seems to be a universal experience, as tested by the last half century of missions, that whenever a church or an individual loses interest in the broad work for the world, in a short time interest begins to wane in all missionary efforts for the homeland. There certainly was no closer observer of the missionary spirit in our churches than the late Rev. Dr. Wm. M. Taylor, of New York. Of his interest in home missionary work no one can doubt. He was the President of one of our Home Missionary Societies. He even secured release from the care of his own pulpit that he might spend time in raising a fund for one of the most important branches of our home missionary work. And yet Dr. Taylor, near the close of his life, used these significant words: "I say without hesitation, that when interest in foreign missions is maintained in a church to the normal point, all other activities and agencies at home will go of themselves, and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success."

A most significant address was delivered a short time ago by Dr. R. F. Horton, chairman of the Congregational Union of England and Wales. Dr. Horton made a broad survey of Christian history, showed how the periods of great missionary progress were the periods when the life of the church at home was most Christ-like, and then went on to say, "On the other hand, when the forward impulse has flagged, and the main purpose has been forgotten, a certain paralysis has fallen upon all her efforts; her preaching has become insipid, missing the ring of world conquest; her sacraments have become ritual; her heart has become cold; and her brain, using its agility to excuse herself from her great mission, has wasted its powers in idle and fruitless controversy, or settled into the torpor of the Eastern Church." Christianity is the universal religion, and woe be to the man or church who narrows it for any reason whatsoever. "The spirit which pushes foreign missions is the one spirit that will do real work at home."

It is most interesting to know that what might be called modern missions commenced with this underlying thought. Carey felt that the gospel must be taken to the heathen *in order to save England.* Every student of missionary history knows what Carey did in India. It is one of the brightest stories in all missionary annals. But great

as was his influence in that far away nation, I believe it is correct to say that his influence for good in England was even greater. When he left his cobbler's bench and went out on a salary of $500, he lived on $250, and gave the other $250 for the work in India. When in subsequent years he received a salary of $7,500 as professor of oriental languages in Calcutta, he still spent upon himself only $250 and gave away nearly all the rest. He was a leader in helping to make a new England in spiritual things. His countrymen were soon ashamed of their advice to stay at home, and let the heathen alone until God was ready. The same thing was true a hundred years ago in our country. The young men of the haystack aroused the churches in America to better things. In the face of ridicule these young men pushed on until the American Board was born and its wonderful work is now a glorious part of our history. The great danger to our nation is not from foreign invasion, but from corrupt forces within our own borders. We have "graft" in the city and state and nation. Individuals and corporations often spend money freely to buy the legislation they want. Selfishness sits in high places. We must somehow proclaim more effectively the great truth that the United States must not live unto itself but as a trustee for the world. We need the broader vision which will give us this nobler purpose. Our hope is in the Christian men and women of every name. Certainly we have come anew to the hour when to deliver our home churches from a materialism which is depriving them of their spiritual life and power, we need a new baptism of the spirit, which shall interest us as never before in the work of foreign missions. It has been well said that "the church that has the courage to forget itself in passionate enthusiasm for the Kingdom of God shall in that passionate forgetfulness find itself."

We believe that foreign missionary work is the grandest thing in the world, and comes nearest to the heart of Christ. We have no apologies to make for earnestness in pushing it vigorously; we shall make none till the Master Himself expresses a regret that He ever came as a foreign missionary to a lost world, or until we have a new epistle from St. Paul, stating that he made a mistake when he crossed the Egean Sea and went over into Macedonia. The man who does not believe in foreign missions would better burn up his New Testament, for most of it is a record of foreign missionary work. And the glory of it is that we can all have a share in it. Some have the unspeakable honor of *going to the front.* There are others whose

work it is to *plan and provide*. And there is a third class, who cannot go, and have little to give, but they can render the most effectual work of all—they can *pray*. Without this the missionaries would be shorn of their strength. The most far-sighted planning is nothing without the blessing of God in answer to prayer. There must be the breath of the Almighty to give it efficiency. In the darkest hour of the Revolution, Washington, with his little army of patriots, was encamped at Valley Forge. At that very time there was a little gathering at Philadelphia, at the home of Robert Morris, to devise the ways and means to continue the struggle. While this gathering was being held at Morris' home, there was in the town of Concord, Mass., a meeting of brave women, who had met to pray for the triumph of the American army. Some to pray, and some to give, and some to fight was the trinity that was essential then, and is essential now, in our broader and grander struggle. Yes, a place for all, and a work for all. Let none of us be faithless in this time of the world's need and its mighty challenge to the men of to-day.

THE CALL OF CHRIST TO MEN.

By MR. CHAS. H. PRATT, *Athens, Ga.*

Secretary of the Laymen's Missionary Movement.

As we come to the closing moments of this session, the thing that we need to hear, is the voice of Jesus Christ our Lord, as He speaks to His men. We shall do well to hear no voice, that will call us away from the things that He desires to say to us. Whatever His call for us may be; we will hear His voice. Whatever His will for us, we will make His will our will for ourselves.

THE CALL TO KNOWLEDGE.

First of all, Jesus is calling men to more knowledge. He is pleading with us to know of the things He is working out in His kingdom beyond the seas. As I sat here this morning, I was wondering how many of the men of our Church know of the mighty things God is doing in those lands that lie on the farther rim of the Pacific. How many of us know even in what countries of the world we are now working? How many stations we have; or what the total number of our missionaries abroad to-day? Surely we ought, as Christ's men, to have some sort of definite knowledge of the biggest thing, that, as a Church, we are engaged in.

But not only is our Lord calling us to knowledge of these simplest facts, but He is asking men to inform themselves as to the conduct of missions abroad to-day. The whole, marvellous growth of the Laymen's Missionary Movement, is an evidence that men desire to know more of the way this work is being done. The increasing numbers of laymen, going abroad at their own charges, to investigate conditions in the field, is another evidence that men have heard the call of our Lord and are arming themselves for battle. The enthusiastic hearing accorded these laymen at home, proves that men desire to know, if the facts can be put before them in a businesslike way.

Then I believe our Lord wants men to know something more definite, of the faiths we are seeking to displace. An easy-going feeling exists that the heathen are all right as they are. They are all dead

men. Only a few days ago, a man, a member of our own Church said to me, "The heathen religions are just as good for them as ours is for us." Now that sore of blatant ignorance we are pledged to kill. It may yet become necessary to project upon the mature men of the church an even wider campaign of missionary education than has yet been attempted. It has not yet been demonstrated that men will not inform themselves. To sustain the missionary appeal, there must be missionary knowledge. Now this is one of the aims of the Laymen's Misionary Movement—surely no subject can be more interesting—as none is more important than that of missions. If men are not being fed the facts from pulpit, and from mouth to mouth, we must grow a generation that will do so. By printer's ink, conferences and convention, we are trying to fuse into the life of the church that which will set it on fire. But some men have seen missions on the field and have not become interested. Knowledge is needed; but men may know and not do.

THE CALL TO PRAYER.

In the second place, to make knowledge a vital, transforming power in our own lives, Jesus Christ is calling us to more prayer. Our Lord is pleading with us to make the burden of our prayers what the burden of His was. His prayers were always for the world. If our lives are to become like His, and the passion of His life the passion of our lives, the things that marked His prayer-life must mark ours. (1) The directness of approach into the Father's presence that marked His praying should be ours. There was never any such term as "Almighty God" in His prayers. All vain repetition, all cant and hypocricy were wanting. It was childlike directness. "Father, Thy kingdom come." "Father, glorify Thy name." "Father, Thy will be done." That same intimate directness of approach should characterize our prayers. (2) Then His prayers were marked by self forgetfulness. The selfishness of too many of our prayers stands out in very unfavorable contrast with the unselfishness of His. He never asked anything for Himself. In all His recorded prayers there are only one or two sentences in which He ever asked anything for Himself. It was all for the world. The world outlook marked all His praying. That time when the Greeks came up to the feast, His life naturally poured out itself in prayer. His prayer then was for the world. Then again in the seventeenth of John in His great high-priestly prayer, there was noth-

ing little and narrow or selfish about that prayer. It took in the world. "I pray not for the world," He said. What else can He mean but that heretofore the great burden of His prayer had been for the world? Many of the silences of the four evangelists who record His life, could doubtless be filled in, if we could have laid bare for us, His prayer life as He poured it out for the life of the whole world. Brother men, does that sort of unselfishness mark your prayer life and mine? It ought to do so.

(3) Then again the great earnestness that marked His prayers ought to mark ours. With such intensity He prayed for the world that His sweat became great drops of blood. His whole life was drawn out to meet the awful need of a perishing world. Has the burden of the world ever laid over on us in that way? Does that sort of blood earnestness characterize our praying?

I think to-day, of David Brainerd, whose whole life was so drawn out for his poor Indians, that as he prayed for their conversion, though in the shade of a tree, and in the cool wind, his clothes became damp with perspiration.

(4) Not to go further, the unhurried quiet of His prayers ought to possess us. He was never too busy for unhurried communion. The heavier the day's work, the more sure was He to precede and follow it, with a season of quiet waiting in the Father's presence. We read of the whole night spent in prayer before the great crisis of His life. How many of us have been too much hurried as we came here to-day to wait upon Him, for blessing and power? We are needing to heed that old missionary's advice, who said, "He helps most who prays most." Perhaps in that day when the highest type of Christian character shall be produced, India's unhurried contemplation of deity shall add its contribution to the ideal of the Son of God.

A great many of us are needing to reshape out whole prayer-life in accord with the prayer-life of Jesus. We are going to hear many things more eloquent here than what I am saying to you now, but believe me, we shall hear nothing that lies nearer His heart, and nearer the centre of our whole missionary problem.

We shall do well to hear no voice that calls us away from bearing our share in the burden of the world's need for prayer. This whole Laymen's Missionary Movement has grown out of prayer and all its marvellous successes have come on the highway of prayer. It asks men—and surely it is a reasonable request—to turn aside during each

day at the hour of noon and to plead with God for the coming of His Kingdom in all the world.

THE CALL TO OBEDIENCE.

And in the third place Jesus is calling us to obedience. I dare say there are men here this morning, who came to this convention with the desire, perhaps unexpressed, to get closer to Jesus Christ. Men, like the Greeks, who desired to see Jesus. Here is the secret we are seeking. Obedience to Him will bring to our lives a fresh realization of His presence in our lives. Our Lord associated obedience to Himself in carrying His message to the ends of the world, with spiritual life. "Go ye into all the world—Lo I am with you." "Ye shall receive power, after that the Holy Ghost is come upon you—ye shall be witnesses—unto the uttermost part of the earth." Such obedience makes a man count all other ambitions cheap and unworthy to be compared with the ambition to make Christ known. We do not doubt here to-day God's will in regard to the sending of His message to the ends of the earth. The trouble with us is our wills.

It is not primarily more knowledge we need. It is more complete obedience. The problem of the world's evangelization is the problem of surrendered wills. It is the assertion of our plans against the plans of our Lord. Our ambitions over against His ambitions. Our desires over against His desires. Our wills against the will of our Lord. The clash of wills blocks the progress of the Kingdom of God. Our Lord is calling His men to-day to thorough-going obedience, in time, in life and in possessions.

I think George MacDonald has stated the case for us in his poem:

"I said: 'Let me walk in the fields;'
He said: 'Nay; walk in the town;'
I said: 'There are no flowers there;'
He said: 'No flowers but a crown.'

"I said: 'But the sky is black,
There is nothing but noise and din;'
But He wept as He sent me back,—
'There is more,' He said, 'there is sin.'

"I said: 'But the air is thick
And fogs are veiling the sun;'
He answered: 'Yet souls are sick,
And souls in the dark undone.'

"I said: 'I shall miss the light,
And friends will miss me, they say;'
He answered me: 'Choose to-night
If I am to miss you, or they.'

"I pleaded for time to be given;
He said: 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.'

"I cast one look at the fields,
Then set my face to the town;
He said: 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine,
And into my heart came He,
And I walk in a light divine—
The path I had feared to see."

The Laymen's Missionary Movement is an appeal from Jesus Christ to obedience.

THE CALL TO ACTION.

Last of all Jesus Christ is calling men to action. Already we have waited too long. And through the centuries He has called, largely in vain. (1) This call to action is coming to us through the men and women who are offering their lives for service abroad. The Holy Spirit has in a most marked way touched the very best life of our Church, and to-day the choicest of our young people have heard the call of Jesus Christ and have offered for battle. When they are willing to invest life, dare we do less than invest in decent support in sending them? I declare to you today, with all the earnestness of which I am capable, that if we do not send out these who are offering, the volunteers may cease. The Holy Spirit has persuaded them to give life to this business. Jesus Christ is calling us to rise up and give whatever of means is needed for their support. (2) Then He is calling us to action through the missionaries now on the field. Here is a sample of what comes from those who are in the thick of battle in dark Africa, and shows the critical condition in many of our fields: "We are sorely, sorely needing three more good, strong men. The work has grown beyond our present force. We cannot begin to touch the borders of what ought to be done—evangelistic, educational, medical, to say nothing of translation and printing and financial

demands on our time. Three more good men would simply make the difference between success and failure in our work here—I speak as a man. We have written the committee about the situation and we are daily praying that there will be a response." Is not that sort of appeal, that comes from each of our mission fields, just the voice of Jesus Christ as He calls us to action?

They do not ask for an easy time or larger salaries or luxurious homes, but they do ask—and we are honor bound to give it—for enough men to man in some sort of adequate way the field and for equipment in some measure commensurate with the burden we have laid on their shoulders. Can we do less?

(3) Then He is calling us to action through those who have laid down their lives. They yielded up their lives in the conviction that we would take up and complete what they began. I am thinking of that lonely figure, in the attitude of prayer, whom they found after the soaking rain of the night, dead, in far away Ilala. David Livingstone began the enterprise and gave his life for it because he believed we would follow on and complete it.

I am thinking of Raymond Lull, whose great life was given to open a way into Moslem lands; and he did so, expecting that we would enter in where his life led. I am thinking of Pitkin, who gave up his life in the Boxer uprising. When he was about to be beheaded, he sent word to his wife in America, to tell his little son, Horace, to come out to China as a missionary, when he was twenty-five years of age.

And then a great host of missionary apostles and martyrs who willingly laid down their lives that, through them, Jesus Christ might see the travail of His soul. And I know that he is calling us to action through them.

(4) But louder than the call of men waiting to go out to the field, deeper than the call from the field itself, more pathetic than the call from those who have gone before, is the call of our Lord Himself, as He calls His men to-day, to rise up and do their task. Men, our King is not crowned yet! The crown He wants is the crown of the whole world. Shall we not yield Him our lives that, through them, He may win for Himself the crown?

Many years ago, Pope Urban stood in the little French village of Clermont and spoke to the people. The throngs gathered about him and as his words fell upon their ears, there rose up from the throng the

cry, "It is the will of God, it is the will of God." Out from that little village began crusades, that filled Europe with the tramp of their armies and whitened the Mediteraenean with their fleets. They erected great castles in the holy land and paid many lives for the redemption from the hand of the Saracen, of the sepulchre of the Son of God. Then it all subsided and passed away and left only a memory in the minds of men.

We are needing to-day, one last crusade not to win a sepulchre but to take a world. Shall we not join the new crusade of laymen and go out and fight for our Leader and win for Him the victory?

"So I am watching quietly,
Every day.
Whenever the sun shines brightly
I rise and say:
'Surely it is the shining of His face!'
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me."

EVERY MAN A PART IN GOD'S PROGRAM FOR THE WORLD.

By MR. J. CAMPBELL WHITE, *New York City*,

Every man has a part in God's program for the world. The one thousand or more men who have been here during these last three days, look out on the map of the world to-night with more of the compassion of Christ than they have ever before felt in their lives. We begin to realize that God may take hold of any one of us and use us to change the present conditions in the world to an extent, perhaps, that some of us did not dream when this week opened.

Nothing amazes me more as I grow older than what God is willing to do through any man, who will let God have His way in his life. I am glad that God is no respector of persons; that He is just as willing to use you and me as any other men in the world, and that He will use every one of us as much as He possibly can, under the conditions which we present to him. It is to me a very inspiring thought that one man by his life may influence the destiny of tens of thousands of other men. That man had the right conception of life who said: "I would rather save a million men, than save a million dollars." I believe it is easily within the power of many a man within the sound of my voice at this moment to carry the message of Jesus Christ for the first time to a million or more men. If you will not misunderstand me, I will say to you to-night that the profound hope of my own life is that I may be the means of carrying the gospel of Jesus Christ to more than a million of people who might otherwise never have heard that message. I want to repeat, that God is no respector of persons; he is just as willing to use you as He is to use any other one.

My friend, Dr. Goucher, during twenty years has invested $100,000 in one district in India. With what result? There are 50,000 members of the church in that district to-night, who twenty years ago were idolators and who would be idolators still, if into the heart of that disciple of Christ there had not come the purpose to help change those conditions. That fifty thousand people, by their own efforts and influence, will become one hundred thousand in a little while. It will

not be very long before they will become five hundred thousand, and not very much longer before they will become a million, all because of that one man's decision.

The things that make me tremble to-night are the decisions that you men are making. I believe there are men making decisions on this floor this evening which will influence the destinies of tens of thousands of our brother men. Do we realize that 25,000,000 of people are looking to this representative group of men for spiritual light, and we are asked to supply a million dollars a year for the next twenty-five years to give them that light? That is only providing during the next twenty-five years for the expenditure of one dollar for each person who needs Christ in your district. If the estimates are anything like accurate, every dollar invested means the message carried to another man somewhere in your field. How serious a thing it is to throw away a dollar or to keep it back when the investment of it may mean the transformation of a human life, made in the image of God and destined to live forever.

I do not believe that any human language can state the seriousness of the situation, to say nothing of exaggerating it. I wish we might all have to-night, as the condition of God's using us to the limit of our capacity, the personal surrender of heart and will to our only Master and Lord that was expressed strikingly by a young missionary to the Congo a few years ago. It has been an inspiration to me ever since I heard it. He was only given eighteen months to live, struck down by a fatal African fever, but, before he breathed out his last, he voiced this prayer to God, the active surrender to God's will that I wish might characterize every heart of ours to-night. "Thou knoweth the circumstances, Lord; do as Thou pleaseth; I have nothing to say; I am not dissatisfied that Thou art about to take me away. Why should I be? I gave myself, body, mind and soul to Thee; consecrated my whole life and being to Thy service; and now if it please Thee to take me instead of the work that I would do for Thee, what is that to me, Thy will be done." I would not be surprised, if an attitude like that should characterize all our hearts and souls to-night, that this church might not rise up this very year to do all that is asked, in order to reach all these twenty-five millions of people. Is God to have His right of way in my life and yours from this hour, to use us in any way He can to save the world? That man's "life is most worth living, whose work is most worth while," and there are some lives that have not been very

worth while living, for they were not living for anything big enough and important enough and eternal enough. Every man is facing inevitable and eternal bankruptcy, except as he invest his life and his treasure in spiritual things, for spiritual things alone can abide. We brought nothing into this world, and if there is any one thing certain, it is this, we shall carry nothing out in the way of material treasure; all we can carry out is our own characters, and the characters of other men made better by our touch. To how many shall we give the privilege of sharing with us the unspeakable blessings of knowing Christ? What would I take for my knowledge of Him to-night? What would you take for your knowledge of Him? The world has not enough wealth to cause us to give up our love for Christ.

Dr. Lambuth, the secretary of the Methodist Missionary Board, tells about a Chinese friend of his, whom he saw on a recent visit to China. This friend went to the bishop after he graduated from the Theological School and said: "I wish you would let me make a suggestion about the field in which I am to work." The bishop thought it was a very strange thing for him to express his desire to work in a certain field, but the young Chinese student said: "I have a very unusual reason for suggesting it. My father and mother were working in that district when the Boxer uprising came a few years ago. They called my father out into the road and asked him to deny Christ or be killed. He professed himself a believer in Christ, and they hacked his body to pieces in the street They called my mother out and showed her what they had done to my father, and threatened her with similar treatment, unless she denied her faith in Christ. She said: "You may cut my tongue out if you will, I will never use it to deny my Lord." They cut her tongue out and hacked her body to pieces in the street. My two little sisters were brought out and subjected to the same test, and treated in the same way." And this young Chinese graduate of the Theological school said to the bishop: "I want to go back to that district where my father and mother and two sisters testified to their faith with their blood, that I may tell those people that there is no hatred in my heart toward them, but that I want them to share with me the unspeakable blessing of knowing Christ."

When I came away from India, after ten years of work there, my heart was so wrapped up in that country that I wanted to be reminded as often as I could of those from whom I was coming away, that I might think of them and pray for them. So I opened my watch and

on the dial, under the second hand, I put down along side of each third second a black ink mark, indicating a death in India without Christ. When I came home and got into wider touch with all the non-Christian world, I thought I ought to think of the whole world as well as of India, and that meant that I wrote down a black mark along side, not of every third second, but of every second, for there is a human being dying on the average of every second, who does not know Christ. Do you know what that means? Listen for thirty seconds; every count means that somebody, somewhere, worth as much to God as I am or you, is going out in the dark, unreached: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, in thirty seconds, and my watch goes on, and the death rate will go until we go. Shall we not go now?

My friend Pitkin, who went out to China a few years ago, was there when the Boxer uprising came. When the Boxers gathered around his house and prepared to cut off his head and mutilate his body with their spears, he turned to a native Chinese Christian and said: "When this is all over I want you to send word that, when our only boy gets to be twenty-five years of age, I want him to come out to China and take my place." I have five children, all born out in India. My highest ambition for every one of them is, that as soon as they come to years of maturity, they may seek out the darkest spot in the world and go there, with the love of Christ in their lives, to dispel the darkness." What is your life going to mean in changing the history of this world? Do you want it to mean less than it may? Oh, I wish that every man might be fired to-night with the ambition to make his own life count to the very last ounce, in helping Christ to save this world. I wish we might say to Christ to-night, "anywhere, any time, anything, for the Son of God and the sons of men."

A few years ago, off the northwest coast of Ireland a boat was lost; a lifeboat was put out to the wreck, and gathered them one after another into the lifeboat; they thought they had them all and started back to the shore. They hadn't gone very far when they saw another man out on a broken piece of the vessel. They said, "We must go for him," but the sailors said: "No, the boat is already overloaded; we can't risk the lives of all by going there now." They got to the shore safely and turned to go after the one last man, but the sea had so risen in its fury that even those brave Irishmen were afraid to face it the second time. "We must leave him to the mercy of God,"

they said, "and seek shelter for ourselves." One young fellow stood firm, saying: "If anybody will go with me to help with the boat, we will go and do what we can, anyhow." His old mother flung her arms around his neck and said: "You know your father was lost at sea, and three years ago your brother William went to sea, and has never returned; he is lost too; and now if you go, my last and only son and support in my old age and widowhood will be lost and I shall be left alone and helpless." But he put her arms tenderly from his neck and kissed her good-bye and told her that God was yonder in the storm as well as here in the place of safety. With another who volunteered, they set out on their perilous voyage. Very soon they were lost sight of in the mist and haze, but every eye was intent in that direction, for the first glimpse of their return. For a long while they watched but finally they saw the boat coming back. Before they were able to see whether or not there were two or three men in the boat, they called out through a speaking trumpet to them the question: "Have you found him?" And back over the storm the answer came: "Yes, we found him, and tell mother it's brother William that we have saved!"

Shall we not go with Christ to the rescue of our brother men, in His name?

II. THE WORLD OUTLOOK.

Providential Preparation of the Nations for World Conquest.

The Mohammedan World.

America's Share in World Conquest.

Missions From the View Point of a Journalist.

Personal Observations of a Business Man in the Orient.

PROVIDENTIAL PREPARATION OF THE NATIONS FOR WORLD CONQUEST.

By REV. C. A. R. JANVIER, *Philadelphia, Pa.*

Will you pardon a single personal word before I begin on the theme that has been assigned me? I was born of missionary parents when they were at home on furlough, and was taken to India while yet a baby, so that my boyhood was spent out there, as well as fourteen years of missionary service later on, ending in 1901. You may very reasonably ask the question: "Why is not Mr. Janvier on the missionary field to-night, instead of having been now for eight years a pastor in this country?" I venture to answer in a single word: Our only child is, in God's providence, deprived of his sight. When we brought him home and found that physicians here could hold out no hope of anything more than slight improvement, we decided, after a good deal of hesitation, that he needed us to make a home for him while he received his education. He is to-day a Sophomore in Princeton University, and his great hope is that if God will fit him for this service in spite of his handicap, he may be permitted to go back to India and give his life to missionary service. It is on his account that I am in this country instead of in India.

Will you permit me one other preliminary word? I stand as a representative, though absolutely an unofficial one, of a sister church. I am the only minister from the Presbyterian Church, North, on your program, though you have on it three of our strongest elders—Messrs. Ellis, McConaughy and Speer. I take the opportunity to bring to you in this indirect, yet loving way, the greetings of the Presbyterian Church, North. We have come very close to each other, especially in missionary work. God grant that in all our service the ties that bind us may grow stronger and more lasting, that we may go forward in the unity of the faith of the Son of God to win His Kingdom for Him.

A good many years ago there was felt to be need for a new avenue of communication between the great cities of New York and Brooklyn, and after plans had been formed, there was for months and months a curious thing going on. Great masses of stone and masonry were

buried deep down in East River, and men who did not know, wondered what those fellows were doing, just dropping stone out of sight into the water. Tons upon tons and thousands of tons went down, and the water returned as placid as ever—nothing apparently accomplished. But there came a time when the masonry had risen level with the water, and then the work began to show; and some of you have seen that magnificent structure which is the great artery of life between the twin cities that have now become one. In somewhat the same way, my brethren, it seems to me that through the past century the Church of Christ has been casting into the insatiable deep of heathendom great masses of treasure of money and life, and as the waters closed over as calm as ever, men have been asking, "What have you to show for it all?" The Mohammedan world all but untouched; the Hindus practically unmoved; the great mass of Buddhism as it ever was! But the scene is changed, thank God, to-day; the superstructure is building, and it is your privilege and mine to share in a work which is accomplishing more than ever our fathers dared to hope, except as they got their vision from the heights of some Pisgah of faith.

Let me trace, if I can, a little of the change that has taken place. I wish I had a pointer long enough to reach that great map, but you can follow the sweep of the nations as I indicate them. Begin on the west coast of Africa with what, on that old map, is still called the great desert of Sahara, but parts of which we know to be teeming with millions who call to us for light. Pass right across northern Africa to Turkey in Europe, then through Syria and Arabia and Persia, across Afghanistan and India, Siam and Tonquin, China, Korea and Japan. If you had looked that way a few years ago, what would you have seen? A great chain of sleeping nations, sleeping the sleep of death; a pall of sluggishness and hopelessness resting over them all; a lethargy such as no one can know, except those who come in contact with it—no public life, no public spirit, no public institutions, no deep feeling on any subject—one sweep of deadly indifference from east to west and west to east.

It is worth while to spend a few moments in tracing the causes of this deathlike sluggishness in moral and spiritual things. I think I am safe in saying that the only causes that we need seriously to consider are religious, for conditions of neither race nor climate will in any sufficient degree account for the situation. Two great systems of religion have dominated this stretch of nations, beginning with northern Africa and ending with Japan; the monotheism of Mohammedanism,

and the Pantheism of Hinduism and Buddhism. Other religions there are, but in general the statement is correct that over this sweep of the earth's territory, in which more than three-quarters of its non-Christian population is to be found, Mohammedanism in the west and Pantheism in the east have held sway. Now what has been the effect of these systems? Can we fairly trace this torpor and lethargy to them? Take Mohammedanism first. Whatever else it may be, it is fatalism. The Moslem has so emphasized the sovereignty of God that he has lost sight of His every other attribute, he is a hyper-super-Calvinist with the Calvinism left out. Pardon a digression. Did you ever notice the way that God has given Mohammedan nations to the Presbyterian Church? Look, for instance, at Egypt and Persia and Arabia. Study the facts for yourselves, and see whether it may not be that God has given us this responsibility because we perhaps understand the Mohammedan's view-point better than many others. Like him we began with God's sovereignty, but we did not, thank God, stop there as he did. But to resume my thought, the Moslem has set upon the throne of the universe a heartless and inexorable Fate that brings things to pass on the simple basis of its will and whim. A favorite word with him is "taqdir," "that which is written"—that is, the life plan which is written by Allah on each man's forehead. You catch a Mohammedan servant in a fault, and he will lie out of it as long as he can—and somewhat longer—but when you finally close in on him, he will calmly say, "What could I do, sir, the handwriting on my forehead was too much for me." "Lie? Yes, I lied, but it was written on my forehead that I should lie: what could I do? Steal? Yes I stole, but it was written on my forehead that I should steal. Kill a man? Yes I killed a man (and I am not drawing upon my imagination in quoting such an excuse), but it was written on his forehead, poor fellow, that he should die, and on my forehead that I should kill him. What could I do?" And this fatalism is not simply the philosophy of the cloister, it is the warp and woof of the thought of the man on the street. It has destroyed initiative in every department, it has killed conscience and the sense of personal responsibility. It is directly responsible for the deadly lethargy that covers all its dominion.

Now take Pantheism—and may I say that we are not free from its danger in this Christian land. However subtle its entrance into our theology or by however Christian a name it be called, it does the same deadly work which it has accomplished in eastern Asia. All is God,

for there is nothing but God—God is good, therefore there is nothing but good. I must account for visible phenomena. I do it in one of two ways; working logically on my theory that there is nothing but God, they are either "Maya," illusion, or else they are a phase of God. So with sin as a phenomenon: if it is "Maya," I would be a fool to be troubled about it, or if it is a phase of God, I were worse than a fool to be troubled about it; therefore as a matter of fact, I am not troubled about my sin. There are of course those here and there in whose hearts conscience overmasters their religious philosophy and who are troubled about their sins in spite of the Pantheism of Hinduism or the semi-Pantheism of Buddhism; but over the great masses of people in these eastern Asiatic nations this mighty falsehood has thrown its life-destroying pall.

This, then, was the situation, with Mohammedanism and Pantheism, differing as widely from each other as two systems well could, but agreeing in this, that they killed moral responsibility, that they sent conscience to sleep. This was the situation in all this stretch of nations from the west to the east and east to west, till the day that the breath of God swept over them, and where there had been death and hopelessness, there were men aroused and awakened and inquiring. Sometimes the influences that God used were commercial, sometimes political, sometimes educational, but over all and most of all, religious. Start with the Soudan and recall Lord Kitchener's marvelously planned and magnificently executed campaign, which carried him from Egypt to Omduraman and Khartoum, which opened up northern Africa—though he had little thought of this himself—to the incoming of the Gospel of Jesus Christ. To-day, those who know say it is no longer a question of *heathen* Africa, but only whether the Crescent or the Cross shall float over these millions. Cross over to Turkey, and mark the most marvelous and most recent of those present-day political transformations, which if any of our fathers had ventured to predict, no body of alienists would have been thought necessary to pass upon his case! A new Turkey has arisen in a day, a new Turkey that demands its rights, that demands righteousness and progress and liberty. As you pass up the Bosporus, note that white building that stands prominent on your left, for from it have gone forth the influences that have produced that spirit of liberty, that love of truth, that loyalty to justice, which have given birth to the new Turkey. It is Roberts College, that American missionary institution, that factory of moral dynamite.

Pass on to Persia. Who would have dared to predict that sleepy old Persia would suddenly awaken to turmoil and riot, to popular demand for political rights? But these are the birth-pangs of new liberty, of the new empire facing toward righteousness and progress. Constitutional government in Persia is surely a miracle scarcely less remarkable than the one witnessed in Turkey!

Pass on to India, and behold it in the throes of a crisis such as the world has seldom witnessed. There is crisis intellectual; there is crisis social and religious; there is crisis political; the Hindus who have been sleeping through the milleniums have awakened!

Pass on eastward to find perhaps the greatest marvel of all—an awakened China! It was only ten years ago, was it not, that we cried out, "Oh, God, have mercy! shall all the work of these fifty years go up in smoke and fire and blood? must the sun on the dial turn back? and is there no hope left for China?" But out of the martyrs' fires and out of the crumbling ruins of churches and mission houses, there has arisen a new life, a new hope. The Boxer uprising was the beginning of new China with its face toward the sun-rising. What can I say of Japan, that wonder of modern times, speeding into the front rank of the brotherhood of nations? Then comes Korea, last of all, and in some ways, best of all, where a nation, awakened from the deadness of the past, is turning its whole desire toward Christianity, and promises to be, in the judgment of many, not only the first of the eastern nations to be Christianized, but also leader in turning other nations to Jesus Christ.

Now, brethren, what has been the influence that has brought about these results? Undoubtedly many agencies have combined, but I think that if I had the time I could show you conclusively that the dominating and compelling influence has been Christianity and its missions. I have mentioned, in passing, the case of Roberts College and Turkey. Just as true is it that new life in Persia is the fruit of Presbyterian schools. In China the missionaries have been, beyond a peradventure, the great life-inspiring power. Whatever the cause, however, the fact remains that where there was lethargy and deadly indifference, there is the spirit of unrest and inquiry. The means that God has used to bring about this transformation is not the essential point of my argument; it is the fact of His awakening of the nations to which I call your attention.

But there is another side to it; God never does things by halves. When he sent the Ethiopian eunuch down the desert way that leads

to Gaza, He prepared Philip at the same time to carry the message. God has been stirring the Eastern nations till they are to-day looking longingly for a new hope, a satisfying life. He is at the same time calling the Christian nations of the West to prepare for the meeting of this compelling situation. And the most significant feature of the situation to-day is this: that into contact with this sweep of nations aroused from lethargy to action, He has definitely brought the two great Christian evangelizing powers of the world—England and America. Germany has done its colonizing, and I have nothing to say against the German race—I am one-quarter German myself—but Germany is not the paramount influence in the East. Russia has made her attempts, and it looked at one time as if she were to be the controlling power; but Russia has been swept back. France too has entered Asia, but her influence is wholly insignificant. So again of Holland. One after another the nations have been set aside, until to these two nations, whose people have most definitely given themselves to the service of the Gospel of Christ, has been assigned the position of paramount influence in that great Eastern movement. Accident? Coincidence? No, my brethren, simply the development of the great purpose of our glorious King.

Note the situation closely, for never, it seems to me, was God's hand more clearly shown, God's purpose more definitely indicated. He has chosen His instruments, He has shown us our task, and now He bids us go forward for the final movement. I dare not assume the role of prophet, yet it is my joyous conviction that God is calling us to enter upon the last stage of the campaign for the winning of the world for Jesus Christ. A general stands on the field of battle—a division commander. The struggle has rolled from hours into days and his heart has grown weary to the verge of despair. He is shut in by the darkness of smoke and cloud; with blanched cheek and strained eyes he looks out to see if he can find one sign of hope, one ray of brightness. Suddenly a burst of wind sweeps the smoke and cloud from before him, and he catches a glimpse of the valley below and beyond. He straightens himself, and with a new hope in his eyes and with a new ring in his voice he cries out, "I see it now! I know now why that charge of cavalry was made over there; why I was ordered to place the battery yonder; what was the meaning of the march of infantry to my right. The general-in-chief is neither dead nor demented, as I feared! I see his plan now. Just one more charge, and victory is in sight." He gives hasty orders here and there, he calls

for the reserves, he hurries every man to the front, he bends all for the final endeavor that is to be crowned with victory. Oh, men, it seems to me to-night that tremendous though the task is—you who have not been on the field cannot fully realize the tremendousness of the obstacles that are before us—tremendous though the task is, I believe that to-day, in the province of God, the smoke and clouds have been in some measure swept aside, and you can understand the meaning of God's movement and the hope of the victory that lies beyond. I hear to-day—thank God, you hear it too—God's "Forward, march!" and the shrill tones of His "Double quick!"

May I change my figure back to that with which I started? Oh, ye builders of God's bridge, make haste, make haste! Finish the superstructure and lay on the capstone, for it seems to me I hear the herald crying in our ears: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, He is the King of glory."

THE MOHAMMEDAN WORLD.

By Rev. S. M. Zwemer, F. R. G. S., *New York City.*

The world's awakening is almost a self-evident fact to every man who is up to date in the great world of missions. We can put it in a very few words: the Church of Jesus Christ to-day stands before a new China, a new Japan, a new Korea and a new India, and if we turn to South America, we can in a single word say, that the great continent of South America is a continent of opportunity.

Now, this word-wide awakening, and return to self-consciousness on the part of the great oriental and western peoples, is not an awakening to an absolute, unconditional surrender to our Lord Jesus Christ, but it is an awakening to the great and final conflict which you and I well believe will summon to the great and final victory of our Lord Jesus Christ.

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking,
To penitential tears.

Each breeze that sweeps the ocean,
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

I think it is very appropriate that you should hear of Islam, although your church does not especially touch the great Mohammedan world, by a definite responsibility for any section of it. Nevertheless, I ask you men, who believe that "missions is a man's job," to look to-night upon this massive missionary problem of Mohammedanism because, in the first place, it is the greatest missionary problem in extent, and I believe, after sixteen years' experience in Arabia, the greatest missionary problem regarding difficulty, in the conquest of the non-Christian world.

It is also a subject that challenges your attention as laymen, because, as we look out upon that map of the world, and think that all the countries colored green are Mohammedan, we are reminded that Mohammedanism marks in history the greatest Laymen's Missionary Movement of all the ages. Literally, the Mohammedan move-

ment, with a minority of one man, and he a layman, in one century, had carried the word of Mohammed, and the book of Mohammed, from Canton, China, to the pillars of Hercules; from Siberia, southward, to the extreme south of India. This great Mohammedan missionary movement was not a movement of the priesthood. It was a movement, and is to-day, a movement of the Mohammedan laity, and every last one of them has in them the missionary spirit, if they are true to their Mohammedan faith. And so, to-night, I bring to you a message from this Moslem world, and I want to bring it to you, because you are men in the South, in the shape of a challenge; a challenge of might, which is a challenge to your enterprise and to your strength; and then a challenge of the night, which is a challenge to your chivalry; lastly, a challenge of the dawn, which is a challenge to your faith, and mine.

The religions of the world can best be divided, not geographically, but by their inner character, into non-missionary and missionary religions. The religions that are non-missionary grew up in water-tight compartments, and we believe, only for those who possess them. Think for a moment of Hinduism: I never could see that caste was the strength of Hinduism. It is in one sense the weakness of Hinduism, because it kept it confined to one country, but Buddhism and Mohammedanism, from the very outset, were missionary religions, and of all these Mohammedanism is the greatest.

Think of the strength of this religion, first of all as regards numbers. This morning before day-break, 300,000 Mohammedans in the far-off Philippine Islands, cried, "There is no God but Allah, and Mohammed is his prophet," and that challenge of faith in the Philippine Islands was taken up in China by not less than 30,000,000, and was carried across China, and then across Persia, and Arabia, until stretching over the whole of North Africa, Algeria and Morocco, they still cry, "God is great," and it dies on the bosom of the Atlantic. A faith that grasps men in one brotherhood, from the Atlantic to the Pacific, and from the steppes of Siberia to the uttermost regions of Africa.

We speak of the strength of our Christian faith because we can muster large conventions, but our numbers are insignificant compared to that Mohammedan Conference that meets every year in Mecca, sixty, seventy and ninety thousand strong, with no speakers, no music, simply a mass of men gathering together for the deepening of their spiritual life by visiting the birth place of Mohammed and his temple.

Think of a religion that counts every third man in Africa as its follower; more than 58,000,000 strong in Turkey alone, all the Bible lands are Mohammedan, and throughout the whole world there are no less than 220,000,000 or 230,000,000 professors of this faith. One-sixth of the human race is the challenge that comes to you, in the call that rings from the minarets: "There is no God but Allah, and Mohammed is his prophet."

That faith is a challenge because it is strong in truth. I submit that all our missionaries are accused of dealing unfairly with the non-Christian religions; of being blind to the excellency of the truth, in those great non-Christian religions. I will say to-night that there are no non-Christian religions, not even Judaism, that hold so many great truths as does the Mohammedan faith. I have not time to prove it, but, in a single sentence, it contains the following truths: "They believe in God Almighty, maker of heaven and earth; they believe in Jesus as a prophet, who was born of the Virgin Mary; they believe He ascended into heaven and is coming again; they believe in the forgiveness of sins; in the resurrection of the body and life everlasting." The Mohammedan faith has always had the back-bone of conviction. Men in Arabia will die for their chief; they will not permit a man to insult the book of their prophet. They don't ask how much of the Bible is God's word. You touch a single page, and, by your life, you die. No church for rich and poor; no color line in the Mohammedan world.

And, lastly, that religion is strong, because for 1,300 years the Church of Jesus Christ has allowed its roots to root deep into all these countries, until architecture, and art and commerce, and social life, and literature, bear the imprint of Mohammed so deeply that you can never efface it without entirely rebuilding these structures. No more can you take away the abominations of idolatry from the people of India, without destroying the temple carvings, nor can you take away the practice of wickedness and the filth without eradicating their literature. A religion with so strong an influence that it has sent its roots away down for 1,300 years, that is the challenge of might, stretching all the way across the eastern world. The very words we use show it is a challenge. You never heard the world speak of a Buddhist world; history tells us, and the newspapers tell us, that 1900 years after our Lord's command you and I stand face to face before a Mohammedan world.

Then the Mohammedan faith is a challenge of the night, a challenge to our spirit of chivalry. The Mohammedan religion is the most degraded, and of all religions the most false; it is the most degraded of all religions, intellectually, socially and morally, and to prove this statement we need not use the arguments of philosophy nor the testimony of missionaries. Out of their own mouths and their own history, we judge the whole Mohammedan world intellectually hopeless. I will not speak of Morroco, because that is the darkest part of Northern Africa; I will let the Soudan alone, that great settlement of barbarous people; I will leave Arabia to itself, the most primitive of all lands; I will not speak or refer to Palestine or Persia; but I will take India where Mohammedanism and Christianity and Hinduism have had a fair field for a century, and the government statistics tell us that out of sixty-two and one-half millions of Mohammedans, fifty-eight and one-half millions can neither read nor write their own names; ninety-six per cent of the Mohammedan laity in India are illiterate, after one hundred years of British rule and mission schools. Is it not true that Mohammedanism is hopeless intellectually?

Mohammedanism is hopeless socially, because it has ruined the home and written bestiality across the map of Asia. I refer to polygamy and the degradation of womanhood. We cannot speak of these things in detail, but we missionaries need not submit our own verdict; we can turn to the verdict of the Mohammedans themselves. I hold in my hand a little book published by a lawyer in Egypt, "In regard to the condition of womanhood in Mohammedan Egypt," he says, "in this country of ours, man is the absolute master and woman is the slave; she is the object of his sensual pleasures only; a toy which he throws away when he wishes; knowledge is his, ignorance is hers; the light of heaven is his, the dungeon is hers; his to command, hers to obey; he is everything, she is the insignificant part of that everything." Turn to Lord Cromer, and he tells you in his book on Egypt, that Mohammedanism is rotten to the core, and absolutely hopeless. And you turn from the diplomat and the statesman to those only who know. Your eyes and mine might wander over all that Mohammedan world, from West Africa to East China, and we would never peep behind the curtains, unless we were women. But the testimony of the women missionaries, of our sisters among their sisters, tells us that there arises to heaven a cry of pain, again and again, that only God hears. Men, if we heard it, we would never sit silent

again, until this greatest social problem of the day and of the age should be solved, as God wants it solved.

The Mohammedan faith is such a religion that a woman said to my wife in Arabia: "If I ever meet our prophet, I will have words with him, as to how he has treated us in Arabia." Socially hopeless, morally hopeless.

I am glad I am speaking to men who believe in the old Bible. One does not have to apologize in the South for the book of God's Revelation, and I tell you, friends, one does not have to live in those Mohammedan lands long to realize that those who die without believing, die without hope, without Christ and without God; and if our faith cannot take in the great mystery of these millions who are perishing, it is time for us not to philosophize, but to live as though we believed it. If we can be Calvinists in believing God has given us our income, let us have enough faith to be Calvinists, when the collection is taken up for the Mohammedan world. Let us not sing: "Rescue the perishing" unless we believe they are perishing; and if we believe they are perishing, for God's sake, let us put forth our best efforts to save them.

It is a hopeless religion, because it is a non-Christian religion. Throughout that whole country Jesus Christ is known, but is seen only as a prophet, and is degraded and caricatured, because of Mohammed's revelation. I say it deliberately, the Mohammedan religion is of all religions, the most false, because like Judas Iscariot, it betrays the Son of Man with a kiss. A religion that says that Jesus Christ will come to the earth again, and marry and beget children, and that He will be buried next to Mohammed's dust, is not a religion which will divide the empire with the glorious religion of God's spotless Son. And so, I say the challenge of that religion comes to you, to-night, because of its darkness and degradation.

And, lastly, the challenge comes to you, because it is a religion so world-wide in a world that is awakening. We have become used to hearing of the day break in Eastern Asia, but who of us missionaries, who of the diplomats, who of all the newspaper men, would ever have prophesied before July 24th last, that there would be a dawn of a new era in Western Asia, and that that despot, whom Gladstone literally described, in words which the world approved, as "The dummy," would sit in a parliament with a free people and free speech, and would say that "so help him God he would uphold the constitution." Sometimes it seems to me that God

has made bare His arm, to show through all the nations what He can do. In Turkey, the Mohammedans, Armenians and Christians march together through the streets as they sing hymns of liberty, equality and justice; and then go down to the cemetery and hold memorial services over the graves of those who were martyred for the faith. Since July, 279 newspapers were started in Persia, where 88 per cent of the women and 59 per cent. of the men, cannot read or write. One newspaper there bears the head lines, "Gabriel's Trumpet," and the words, "Liberty and fraternity," and under that, is a picture of a grave-yard with men struggling to free themselves from the shackles of the old faith. The morning light is truly breaking throughout Western Asia. As we sit here to-night, Turkey's soldiers are driving down the spikes and nailing down the rails, carrying our civilization from Damascus all the way to the Holy City. The same power, that lights up the electric bulbs in this building to-night, that same electric power, from the railway at Medina, is lighting up the tomb of old Mohammed himself, in that ancient city of Arabia. This religion is beginning to waver, and it is time for us to bring up our reinforcements and sing again:

"All hail the power of Jesus' name,
Let Angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

I tell you to-night that this greatest of all non-Christian religions, the most degraded, the most neglected, has the hopeful aspect of a certain and glorious victory. There is no reason for discouragement; there is every reason for encouragement.

I think it a very good motto for the Laymen's Movement: "We can do it and we will." If we believe God's word, it is as clear to us as the sun in heaven, that He wills it. We not only can do it, but we ought to do it at once for we can see all through the awakening world, the finger of God writing on it His own will. There is no question also that God's will is not mere submission; it is activity. When the angels do God's will they don't go to sleep; they are pictured with six wings, doing the will of God Almighty. And men, I ask you to-night, will you in your faith, through your efforts and prayers and sacrifice, do God's will and do it in this generation, that Jesus Christ shall see of the travail of His soul and be satisfied in this great, awakening earth?

AMERICA'S SHARE IN WORLD CONQUEST.

By MR. J. CAMPBELL WHITE, *New York City.*

I have been asked to speak of America's share in world conquest, in order that your own denomination's share may be clearly seen. If the world is to be evangelized in this generation, or any other, two conditions must be fulfilled. First, the work must be undertaken on a comprehensive basis, and second, the men of the church must get behind it. These two conditions are being fulfilled in our day in a marvellous way.

At Nashville, three years ago, the Foreign Mission Boards on this continent for the first time in their history, decided to ask of their missionaries this question, "What number of people are there in the various fields that each of our denominations are responsible for? And what force of workers, and what funds would be adequate to reach them all in our generation?" This question went out to all parts of the world from that missionary gathering. The result was that your church two years ago had those figures ready to act upon, and did act upon them, accepting your responsibility to evangelize twenty-five millions of people in the non-Christian world. Do you realize that that was only a part of the movement that has swept the whole North American continent? The United Presbyterian Church had already recognized its responsibility to evangelize fifteen millions of people. The Northern Presbyterian Church accepted the responsibility of evangelizing one hundred millions. Yours was the third church to accept officially your share of responsibility. Then followed the Congregational Church, to reach seventy-five millions and the Northern Baptist Church to reach sixty-one millions and the Southern Methodist Church, accepting responsibility for forty millions, and the Northern Methodist Church recognizing its responsibility to evangelize one hundred and fifty millions, and the Dutch Reformed Church to reach thirteen millions, and so on, until to-day we have the responsibility recognized by the various churches in North America to evangelize about six hundred millions of the population of the non-Christian world.

There has been this further development. Not only have denominations been moving as units, but Canada as a nation is moving as a

unit. All the denominations in Canada without exception, united in a great campaign under the auspices of the Laymen's Missionary Movement. The secretaries of all their missionary boards without any exception, together with a large number of laymen, co-operated in a great campaign, reaching across the continent, and asking all Christian denominations in Canada to recognize their share of the world responsibility. This was estimated by their leaders at forty millions in the non-Christian world. The culmination of that great campaign is to be held soon in Toronto, when between three and four thousand men are coming together to plan for the discharge of their nation's missionary responsibility. This is the first nation in history that has taken action upon this matter as a nation. But the time is just now ripe for some similar action in the United States. The national campaign, which has just been decided upon for the United States, is going to sweep from ocean to ocean, and culminate in a national missionary congress in behalf of world brotherhood. Every important force in this nation will be represented, and the congress will attempt to plan for the discharge of our evangelization.

It was on American soil that the urgent need was felt that the men must act to their fullest capacity in order to solve this missionary problem. Your denomination was the first to realize the need of the denominational Laymen's Missionary Movement, and in this you have taken the initiative among all the denominations of the world. You are further developed to-day as a denomination in this movement than any other denomination.

To what has this led? It has caused many other denominations to think about this question and to see the necessity of enlisting their laymen, so that similar movements are being organized all over this continent at the present moment. The initiative came in the first instance from your denomination. Now everything that is learned in any denomination is becoming the common property of all.

Great Britain became interested in this uprising and sent an invitation over to this country for a deputation to visit them. Six laymen went over there, and were marvelously received, with the result that there is a movement in England, and another in Scotland, working along these same lines.

The Scottish Committee was so impressed with the developments in America that they sent their secretary to this country to study the methods used, and reproduce them in Scotland. We have just

had a call for a deputation to go to Australia. In June, 1910, in Edinburgh, Scotland, there is to be a World's Missionary Conference, the most influential of the kind ever held. Missionary leaders of all nations will come together for conference and the consideration of a policy adequate to evangelizing the world. By that time we hope to be in a position to go to Edinburgh and give the results of mature experience in enlisting men in missionary work. It is our privilege not only to do our share of the world's work, but to work out practical methods worthy of being adopted everywhere throughout Christendom within the next three or four years.

No other nation has ever been given such an opportunity. President McKinley said, "No nation can remain in a position of supreme opportunity unless it discharges the corresponding obligation." There is a very heavy obligation on your church because of its leadership. There is a tremendous responsibility on the churches of this nation because of their peculiar leadership in this matter. You scarcely realize how rapidly you are making history during these three days here. The echoes of this convention will be heard around the world. What you are doing will be an inspiration to multitudes. The world is enveloped in a sort of spiritual wireless telepathy and you cannot set a standard here that will not be influential everywhere. Let us realize that we are only a part of the great united army of Jesus Christ, and that it is our privilege as one regiment to set a standard that the whole army may come up to in the effort to fill the world with the knowledge of "the way, the truth and the life."

MISSIONS FROM THE VIEWPOINT OF A JOURNALIST.

By Mr. William T. Ellis, *Philadelphia, Pa.*

Great speakers are like those restaurants which cater to a select patronage: they have their kitchens far out of sight; but certain cheap restaurants, which serve us common folk, cook their meals in the window. Like the latter, I will ask you to look in the window this evening, while I show you how I cooked the particular meal that I am called upon to serve.

I circumnavigated the globe. I travelled within a year more than 35,000 miles; I rode in all manner of vehicles, nineteen steamships, house-boats, sampans, junks and canoes; I traveled in railway trains, many and various, the handsomest being in China, running from Shanghai to Soochow, and the most comfortable being in India. Of wheeled vehicles I used a large variety; tongas, ekkas, droskas, bashas, Peking carts, wheelbarrows and jinrikishas. The jinrikisha, as you know, is a large baby carriage which is pulled by a man. Its name means "man-pulled-car," hence, says the punster, it is the original Pullman car. I have traveled on elephants and buffaloes and camels and donkeys and horses and afoot. I have climed the chilly heights of 203 Meter Hill, and have gone down nigh unto death in the Yellow Sea. I have shivered in Korea, and undergone 150 degrees of temperature in India. I have slept on the floor in Japan, in a bake oven in Korea and out under the stars in India. I have bitten the dust in North China—and have been bitten by other things all over the Orient. I have been feasted in Japan and mobbed in China. I have met, in the course of this year's investigation, statesmen and diplomats, editors, native officials, native business men, foreign merchants, and more than a thousand missionaries on their own field.

And out of that varied experience I come to you to-night with one or two simple observations. The first is that it is only Christendom that studies world geography; it is only a Christian gathering that meets, as does this one, under the shadow of a great map of the world. We have to-day a new figure of Atlas, the Christian man who bears on his heart the whole world that his Master loves. Moreover, I found that the world to-day is being standardized, to use the happy phrase of Mr. David P. Jones. The world is only one neighborhood now, and

it is being required to adopt certain universal standards of law and civilization. There is now one essential type of morality and ethics which is to-day being imposed upon all the nations.

Under the pressure of the new sentiment for standardization, which is being felt throughout the earth, certain conditions which have been tolerated for hundreds of years, even for millenniums, are now passing away. Uniform laws of moral and social sanitation and hygiene now run to and fro over the whole earth. The ancient civilizations no longer are permitted to go their own way, unchallenged and unquestioned. Since they have moved into the world neighborhood, they are required to abide by the laws of good neighborliness. Even as Japan no longer allows her lepers to travel at large through the community, because of the pressure of Western sentiment, so she, and the other peoples of venerable history, no longer feel free to tolerate social and moral practices, which run counter to the ideals of the West. This is the price paid for the new compactness of universal human society.

Still further it is to be said, that not only are the nations drawing together into oneness, governed by one universal code of laws, but they are also coming under the dominence of the great ideal of a world brotherhood. I am speaking now only within the realm of international politics, when I say that this great world which you see before you on the map, is being standardized to the teachings of Jesus Christ. We recall how three weeks ago, on the coast of New England, a great steamship bearing sixteen hundred souls was rammed in the fog that blanketed the sea, by another passenger steamship. Ten years ago that accident might have resulted in one more of the unexplained mysteries of the sea, the whole company going down to an unknown death. But mark you, because that accident happened in the year 1909, in a standardized world, there went out from the stricken and imperiled ship, quivering through the circumambient ether, the wireless signal, "C. Q. D.!" Straightway, through God's hospitable atmosphere, there came back from every direction assurances of succor, and toward the imperiled ship there crowded the help of the neighborly sea. The time has passed when any man or any nation may be suffered to go down in disaster alone crying, "No man cares for my soul." The whole world has been attuned to the one wireless standard of the brotherly love of God.

A still more startling condition confronts us when we face present

world conditions. This is a phenomenon which should hush into awe and reverence, and stir into noble and patriotic endeavor, the heart of every Christian American. Behold the expanse of yonder map. Note the smallness of the United States of America. Yet to-night all the older nations, and all the ancient civilizations, that were hoary with age, while still the Red Indians ranged our forests, are reaching out supplicating hands for help to this United States of America. I hope I am sufficiently cosmopolitan to have escaped the perils of narrow provincialism and jingoism. I have no patience with unthinking spread-eagleism. Yet we cannot escape the fact that Turkey, the last great citidel of intolerance, now fallen absolutely and forever, cries to America to give it more of those ideals which have meant its liberty. India's ferment and unrest are a part of the daily news. Yet though India is a possession of Great Britian, it is not to Great Britian that India looks for her ideals, for her standards; but to this new, young, self-governing land of the West. Go to Japan and you will find that the college president and coolie, who sweeps out your bed room, are one in their desire to come to America and learn here the secrets of our life and liberty and democracy. It is not without deep significance that the students of Kobe recently voted George Washington the greatest man in the world.

China arises the most portentous figure on the horizon of world politics, and her face is turned toward America. China spells opportunity; but especially the opportunity to America, whom she asks to be her tutor, her guide, her friend. In all the long history of the human family there has never been an analogy to the condition presented by China to-day in her attitude toward America. No nation has ever had such an opportunity to shape the future of so great a power as China. Korea, too, in spite of our constant snubbings, and indifference and distain, has steadily kept her outstretched hand turned toward America, whom she regards as her best friend.

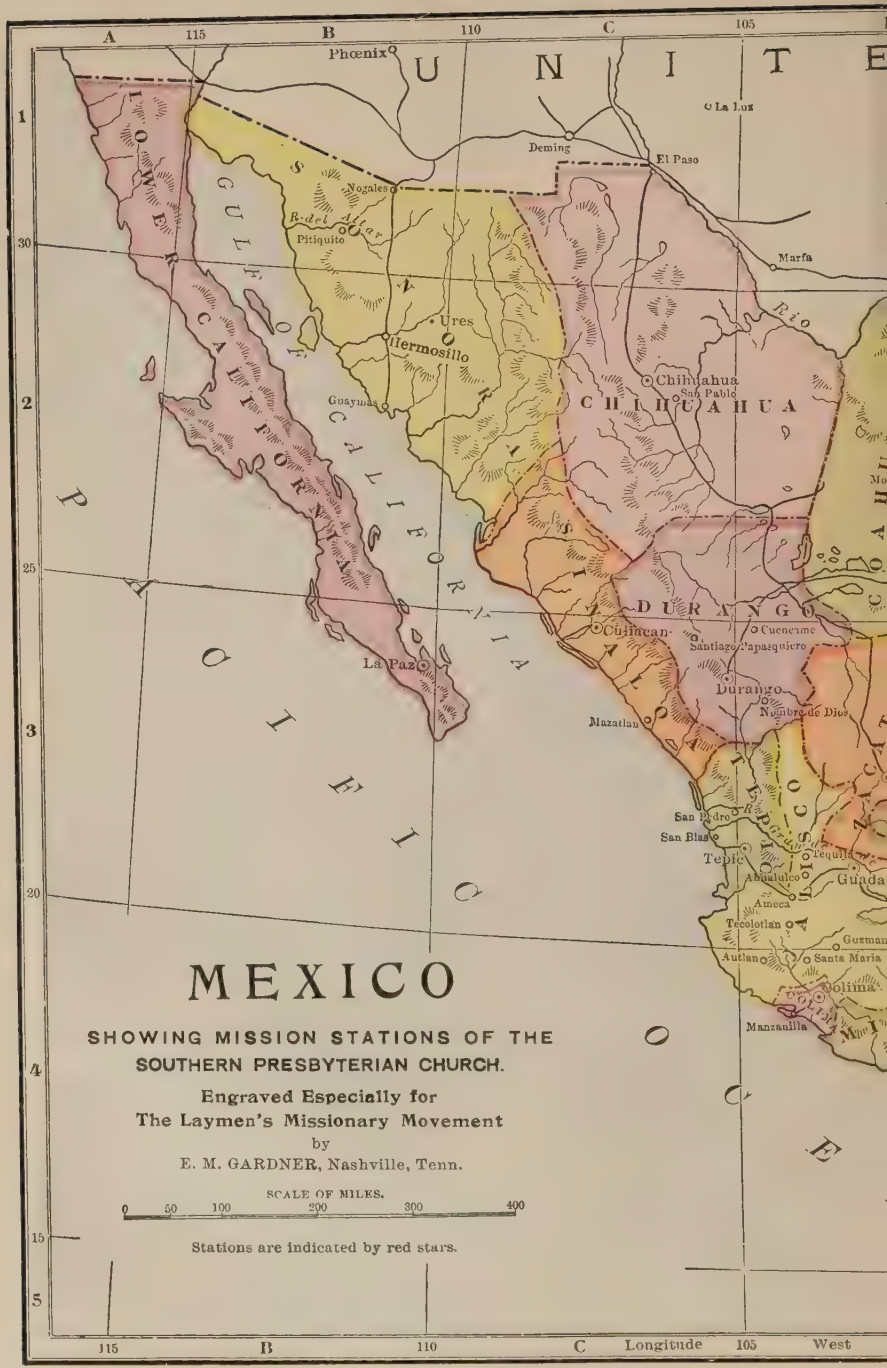
The oldest nations have become pupil nations to the youngest member of the family of great nations. Such an opportunity for one people to superimpose their ideals and personalities and power upon the other nations of the earth, as to-day confronts the United States of America, has never before been granted to a country, and we may well doubt if it will ever come again. Thank God, our national record, while it is not all that it should be, is fairer than the record of many other nations. We covet no man's soil. Our flag flies over no terri-

tory unfairly wrested from another nation. We alone, of all the nations of the earth, have written that page in history which describes how one strong nation went chivalrously to the help of a weak and oppressed neighbor.

Particularly would I call your attention to the noteworthy fact that in this emergence of the larger Americanism, your own Southland discovered itself in its relation to the entire country. It was in the year 1899 that the South, as by a sudden revelation, realized that there is no longer a dividing line in the United States of America, that the old flag is all hers, and that she belongs utterly to it. This chivalrous Southland was the first to fling her soldiers into that noble service of oppressed Cuba. During those epochal days, I was on the Chickamauga battle field. The First Pennsylvania Regiment was brigaded with the First Georgia Regiment and the Thirty-first Michigan, all under the command of a former Confederate, General Rosser. It is but a just, passing tribute to say to such of you as are from Georgia, that it was the unanimous opinion of every man in that great training camp, that the best regiment there was the splendid First Georgia. One night the news came of the falling of Santiago. It was after taps had sounded that word got out, and suddenly there arose a great uproar throughout the brigade. Possibly some of you were there and remember the noise.

The soldier boys, without even waiting to put on their clothes, got out the regimental band and marched around the camp playing patriotic airs. Our regiment could not confine itself within its own bounds, during the demonstration, and soon we marched over, past division headquarters, to the First Georgia Regiment, where we found the Georgia boys similarly white-robed and similarly demonstrative. Together the soldiers yelled and sang. Then the First Pennsylvania Regiment began to play "Dixie." The First Georgia followed, not to be outdone in compliment, by "Marching through Georgia." Then as the last trains of that music died down, the regimental colors appeared and both bands struck up, with a thrill never to be forgotten, "The Star-Spangled Banner."

That was a foregleam of the days now here in fullness, when North and South would stand up together under the altruistic burden of the whole world's need. For I do not hesitate to say to you that all that is beautiful in Southern chivalry and bravery, all that is great and courageous in the soldiery of the manhood of the American South,



MEXICO

SHOWING MISSION STATIONS OF THE SOUTHERN PRESBYTERIAN CHURCH.

Engraved Especially for
The Laymen's Missionary Movement
by
E. M. GARDNER, Nashville, Tenn.

SCALE OF MILES.
0 50 100 200 300 400

Stations are indicated by red stars.

STATES
Austin
San Marcos
San Antonio
GALVESTON
New Orleans
Corpus Christi
Laredo
Guerrero
Mier
Trevino
Cerralvo
Monterey
Reinosa
Bravo
Matamoros
Monterrey
Linares
Jimenez
Cuidad Victoria
San Francisco
TAMPICO
Luis Potosi
GULF OF MEXICO
About 800 Miles.
To New York 1,978 Miles.
To Havana 788 Miles.
Merida
YUCATAN
Campeche
Gulf of Campeche
Pachuca
HIDALGO
Jalapa
VERA CRUZ
Tula
Cocotitlan
MEXICO
Tolucca
Tlaxcala
Cuautla
Cuernavaca
PUEBLA
Orizaba
Mafamoros
TABASCO
San Juan Bautista
CHIAPAS
San Cristobal
Chilpancingo
Oaxaca
OAXACA
Gulf of Tehuantepec
GUATEMALA
BALIZE
HONDURAS
100
E
95
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85
1
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15
Greenwich.

is to be tested to the utmost by this new service wherein we fight for ideals, wherein we fight for a people beyond our ken, wherein we fight at the command of a Leader whose uttermost example is our ideal. I rejoice that we live in the time when America, in the providence of God, has been called to be the great serving nation of all the other peoples of the earth. As Governor Glenn spoke last night, my heart thrilled with a vision. I saw my country one country, a united country, a righteous country, a chivalrous country, pouring out, like the Son of God whom she serves, her life's best for the redemption of a whole world.

If we are to serve our time it should be in the best and most enduring ways. History has shown that any man or any nation that is to be helped in transforming power, must be helped in the things which are fundamental. After my year of investigation in the Orient, I cannot come back to you and say that I discovered that if we should export this or that or the other paraphernalia of our civilization, that we will have done our best by the nations. We ship to the Orient our lager beer, our sewing machines, our warships and our phonographs, but the real Orient is not the better for any of them. Except the old man within be changed, all these adventitious trappings of civilization make him only a more potent agent for evil in the world neighborhood. It is not enough to teach English speech and send American clothes to these people. If we are going to try effectually to transform the older nations, we shall have to go down, down, down to the very springs of life, which are religious. Only as men are helped fundamentally in their religious motives can we possibly make them over permanently.

In spite of a great deal of shallowness which calls itself liberality, and of ignorance which calls itself toleration, I want to declare in your hearing to-night, as one who hopes he is without a shred of narrowness, bigotry or intolerance, and who is possessed with the largest feeling of sympathy and hospitality toward all, that the dim gropings of all people after the unknown God, that the ancient non-Christian religions, the historic ethnic faiths, about whom dilettante philosophers write in such flattering words, have either caused or permitted an iniquitous condition in the whole world neighborhood which the twentieth century, regardless of religious convictions, says must be changed or eliminated. We are face to face with heathendom and there can be no compromise in this war. The old, old faiths must go; they have had their chance for more than two thousand years, and have had their way over the minds and lives of men.

Now, as has well been said, "The sufficient answer to Confucianism is China, the answer to Buddhism, is Burma, the answer to Shintoism is Japan, the answer to Hinduism is India, the answer to Mohammedanism is Turkey." With all sympathy and tolerance for every man of every belief, I must say that it is impossible that the conditions thus created can continue to be. If this were an audience composed exclusively of men, I could tell you that from my own observation which would make every one of you stand as a fighting man on that proposition. These old faiths have made a world neighborhood which is morally and socially and politically unsanitary. That is a word that needs to be said frankly to many who think superficially upon these themes and have no knowledge of the actual conditions which every observant traveller finds in the Orient.

I have scant patience—and in this I believe all men stand with me—with the old-fashioned and petty style of missionary presentation. As a child I was brought up to think that a sufficient reason for sending missionaries to China was the fact that the Chinese women bound their feet. Now I happen to know what the late Dowager Empress said when she first saw two of her subjects dressed in corsets. She commanded that never again should "those instruments of torture" be permitted within the palace walls. It is no sufficient ground for missions that a man dresses differently from us. I look out upon this body of men in their uncomfortable linen shirts, and their inexplicable form of dress, and I confess that I would not undertake to defend their style half so readily as I would undertake to defend the Chinese man's dress. When I look a little higher, to the galleries—for it is given to man to look up—and see that crowning monstrosity of twentieth century civilization, the American woman's hat, I have no argument for missions based on the score of clothes.

Let me suggest one illustration of the point that I am trying to make, that it is not a new environment for the old man, but a new man for the old environment, that the time demands. Have you thought of the significant fact that to-day Japan, which can teach the Western nation some facts concerning our own physical sciences, and which is equipped, in certain respects of material civilization, to surpass even America, is to-day an unwelcome neighbor in every quarter of the earth where she has tried to colonize? In California, Korea, Manchuria, Formosa, the Japanese are disliked and hated, and there is a mind to get rid of them. This must strike to the heart of every

thoughtful man in the Japanese nation because it reveals the truth that along with the best of modern equipment, there may still abide the old heathen state of mind which makes for unloveliness of character and unneighborliness of disposition. I would not rail against Japan. It is for Christian men especially to show toward her at this time a spirit of helpful brotherhood; nevertheless, I am bound to call your attention to manifest conditions. Japan is to-day regarded as a poor neighbor, because she is a heathen neighbor. Nothing will suffice to make her, or any other of the older people, over into real newness except it transform her whole inner nature.

Before I was half way around the non-Christian lands, I was forced to the conclusion, which every honest man who takes a square look at heathendom finds inescapable, that there is only one sufficient remedy for the socially, morally, politically and regiously intolerable conditions of the non-Christian lands, namely, the gospel of Him who was Himself an Oriental, and whom the Oriental can understand and love and grow like unto.

We must help the world. That is not a question of missions, but a question of manhood, a question of civilization, of brotherhood of the 20th century. But we must help the world in the deeper and sufficient way, and that is a question of Christian missions. The biggest task before civilization to-day is the putting of a new mind into the non-Christian world. General Kuropatkin said, in a magazine article a month ago, that the opening years of this twentieth century are to witness the great conflict between the white man and the Asiatic. Many less prominent persons have expressed the same conviction, and I must confess to you that I see no escape from that conclusion, except the Asiatic be given a new mind of neighborliness. Which is only another way of saying, that this work of missions, as we commonly call it, is the biggest and most useful and the most far-reaching and the most divine enterprise that can confront the twentieth century man. That is why I believe that the great God who sits in the heavens, who rules over all the earth, has raised up for this present time a body of strong men who are not afraid to put strong men's shoulders under the whole great work of lifting up the non-Christian world, as an offering to Jesus Christ.

I think I suffer no delusions concerning foreign missions. I have seen the enterprise too intimately to be carried away by any superficial aspect of it. I want to present this work which engages us in a

manner which will stand the cold scrutiny of the day after. It would be easy, in such a company as this, by the telling of stories and by the making of an emotional appeal, to win your enthusiasm for this cause. But you have got to go back to your homes, your shops, your stores, to your clubs, and there meet the hostile criticism of the world which has never felt the touch of the Birmingham Convention. This Laymen's Movement must put its feet squarely on a basis which will endure all testings. As one whose painful duty it has been to make more criticisms of the foreign mission undertaking than perhaps any other living man, I sincerely believe that foreign missions will stand the most searching investigation. I hope that none of you will have to go in your stocking feet through so many Japanese schools and churches and temples as I have had to go through; or through so many Korean villages, or in so many Chinese boats and towns, in order to find this out. The missionary proposition to-day is defensible, but not wholly so on the old narrow, ignorant grounds.

Some of you men, perhaps, entertain the belief—and if I break an idol here, let it be broken—that already our miserable, miserly little gifts have been winning the world for Jesus Christ, and that heathendom is thronging into the gates of the kingdom of heaven. I am obliged to say to you that the great mass of heathendom has scarcely been touched by the missionary propaganda. We have made only a beginning. True, there have been results out of all proportion to the investment; results that can only be explained on the basis of supernatural intervention and assistance. Nevertheless, remember this, that you have been told by one who has seen whereof he speaks, that up to the present the missionary enterprise is simply a reconnaissance in force, and that the message of the hour is that the main body should come up to the firing line.

There is much I would like to talk about to-night concerning the mechanics of missions, concerning methods and administration, for I sincerely believe that the laymen must go into the depth of all this. The creed of the Laymen's Movement is not Kipling's "Pay, pay, pay." The whole vast enterprise belongs to the laymen. This is not a work for which we merely pay the bills; it is our work; we ought to know all about it. We have to meet all emergencies, we want to lend our wisdom to face all problems. This is not simply a board enterprise which we underwrite. We want to have a man's share in the winning of the world. Ours it is to give, but also is it ours to know and to plan and to administer.

I would not be loyal to you Southern men, if I took my seat without calling your attention to this fact, that because in the years past some of you have been faithful to the world vision, there is to-day given to your Southern Presbyterian Church a glory well worth a church's winning. Do you recall that there is meeting at the present moment in the city of Shanghai an international congress of opium reform? Up in Soochow there is an old white-bearded missionary who forty years ago began to fight the opium evil. Men said he was a fool and a fanatic and that his efforts would only be futile. But he fought, and he fought and he fought, like a good Southern soldier, and largely because your Dr. Dubose had faith, and courage, and vision and devotion, opium to-day is outlawed from China, and doomed in the whole world.

While Dr. Bradley was speaking to you this morning about the famine through which he passed, did you realize that it was because your Southern Presbyterian Church had gone up into the far interior of China, and was there on guard, when the floods came and the famine followed, and there went out to all the world an appeal for help? Because you were faithful to your vision, there are a million fewer graves in China to-night than there otherwise would have been. Other missionaries helped, as they were called in to aid, but it was in your field that the famine fell. You had the initiative to take and the leadership to fill. China did not care whether its brethren perished. Only Christianity cares. Have you caught the significance of the fact that a short time ago there appeared in your church at Tsing Kiang Pu—a church where I have met with a company of yellow Southern Presbyterian Christians and have partaken with them of the emblems of the Lord's broken body and shed blood—a company of the officials of that city, who brought with them a tablet of grateful remembrance, inscribed with the name of Jesus Christ. Then, in Chinese fashion they got down on the floor before that tablet and three times knocked their heads on the ground, all in honor to Jesus Christ and his missionaries. That is a foregleam of the days when all the great empires shall bow to Him whose right it is to rule. Speak aloud, if you will—because I have heard you do so here—concerning the glory of the South in the sixties, but do not forget to sing aloud of the glory of the South in the year 1909.

One further suggestion I would make. In supplying to the basic needs of the world the only sufficient remedy therefor may be found

a field of the highest exercise of the powers of man. The curse of most of our lives is their littleness. Furrows are put into our brows, our hair is made gray, and our arms feeble, by the fact that we are little men satisfied with little goals, spending our days in little tread mills. We need to be saved from materialism, and sordidness and smallness that is eating up our life to-day. That redemption is to be found in this movement for a world conquest. Here is employment for the choicest powers of the choicest men. Here is an ambition that will satisfy the noblest spirits. Here is a sphere of endeavor like unto His, who is our sample as well as our Saviour. Here is an opportunity to be a cosmopolitan, a great Christian knight-errant, for the service of the world.

One evening last May I was in the city of Raleigh, N. C., and just as the sun was setting, I walked about the Capitol building. There in front of the seat of the State's highest authority, I saw a great monument, erected to the soldiers of North Carolina. As I read it my heart thrilled over the simple words, "First at Bethel, last at Appomattox." There surged upon me a vision of the good soldiers of Jesus Christ; and there arose from my heart a prayer that when my day's fighting is done, it may be recorded of me by those who love me, that I was not a camp follower or a deserter or a skulker in the army of my Lord, but I may be found an humble fighter in the ranks of those who are engaged in God's great world war, of whom it may be written, "First at Bethel, farthest at Gettysburg, last at Appomattox"—a good soldier of Jesus Christ.

PERSONAL OBSERVATIONS OF A BUSINESS MAN IN THE ORIENT.

By MR. LOUIS H. SEVERANCE, *New York City.*

I think I will use as a text, "Watchman, what of the night?" What are the promises? Let us go back a few years; the Japanese-Chinese war occurred in 1895 or 1896. What did it do? It set China to thinking. The Boxer trouble came on in 1900; what did it do? It was the means of opening China to the world. The dis-establishment of the church and state in France; what did it do within these last few years? It gave freedom of religious thought. There are over five hundred Protestant churches in France, which are self-supporting to-day, where before France was a Catholic country.

The Russo-Japanese war, what did it do? It gave to Russia freedom of religious thought, freedom in religious action. Members of the Catholic church can leave that church to-day and join the Protestant church, whereas, previous to the war this was impossible. I asked a minister of the Episcopal church in St. Petersburg (I spent three months in Russia), if any Russians ever came to his church. He said, "There are three or four of them here to-day." I asked him if he ever talked to them about religious matters. He said that it used to be a question of law, that he would be told to stop. I said to him, "Suppose you didn't stop." "I would be told that my passport was ready." That condition does not exist to-day; he can speak to any man about the Christian religion; he can receive men from the Catholic church into his own church. That is one of the things the Russo-Japanese war did.

What did this war do for Japan? It set Japan to thinking about Christianity. How? The Young Men's Christian Association followed the Japanese army into Korea and Manchuria. The Emperor of Japan furnished them with pens, paper, ink and pencils. On the outside of the envelope and on the letterhead it was stated that these were given by the Emperor and Empress of Japan for the use of the Young Men's Christian Association. As the thousands of Japanese wrote their letters to their friends, they carried the Association emblem all through Japan, and the Young Men's Christian Association is now a name that is known everywhere in Japan, because of the Christian in-

fluence and assistance given by representatives of the Christian church to those soldiers out in the field. At the Tokio conference there were 627 men present from different parts of the world; 245 of these were from Japan, coming to learn something about Christianity, that they might carry it back to their people in the interior.

What has happened within a short time? You have hardly forgotten it: the freedom of religious thought in Turkey. I was in Turkey; I have been in Palestine; I have known what it is to see the eyes of the world centered on the Christian movement. You could not move about without seeing some spirit in human form; men and women watching every stranger who came into the land for fear that he was some ally to the power of the Sultan. But there is freedom abroad in Turkey to-day, freedom in government, freedom in religion. Oh, friends, that means much to those countries, where everything has been "pulled up," so to speak; everything was controlled by the powers that be.

These are some of the signs of the times. Do you realize what they mean? You may have almost forgotten these things. They have occurred in your day, and yet when you come to put them together you can see that there is something wonderful and powerful about them. It is tremendous. How is all this done? Done by Him who moves about shaping the destinies of men at His own will; turning nations of heathendom to Christianity. Ah, these are great times we are living in.

It was my privilege to be at the Tokio conference; it was a great conference. It was held on the 3rd of April, 1907, and lasted for about ten days. John R. Mott was one of the leading speakers and there were speakers from all over the earth; from all the islands of the sea. Islands that we did not know of had their representatives; representatives from India and China, and some of the best speakers came from India and China, and one of the very best speakers came from that little hermit nation, Korea. What did he say? He startled us: he said China, India, Japan and Korea had been living in a dead past. And it was true, and every man there realized it. He told them to get out of the dead past, put those things behind them, and live in the future. That was uttered by a man who got his education, I believe, up here at Nashville. He is a power in that land; and a splendid Christian man. He spoke in Japanese better than the Japanese could speak in their own tongue, and then he delivered his address in English, and it was almost as good as any person speaking the English language, better than the Japanese could deliver it in English. That Korean

was a small man in stature, but a great man in mind and power, and he did move those people. The Japanese people at that time were very unfriendly to the Koreans, and it was a very difficult and awkward position to place a man in, for Japan was just then putting its arm and its hand upon Korea to subject them.

I was privileged to be at the Shanghai conference, which was alluded to by Mr. White in his address yesterday. It was a great conference; missionaries of all denominations came up to Shanghai, not only to honor the memory of Morrison, but to consider the future of China and the Orient. You and I little realize what it means to sit here in this convention in this fair land of ours, with our railroad facilities, and all the things that go to make life comfortable for 80,000,000 of people; a Christian people, as we call ourselves. Friend meets friend everywhere, and brother meets brother everywhere. Then go over there and find 800,000,000 of people, ten times as many as we have here, practically without Christianity: India and Burma, with its 300,000,000; China, 400,000,000, and Japan (it is not a Christian nation), with its 50,000,000; Korea, with its 12 or 13,000,000, and thousands of islands, enough to make 800,000,000 of people.

Do they need us? Indeed, they do. Are heathen practices carried on to-day? Yes, in all of these countries. India stands up against Christianity solidly, the Brahman starting his own schools, trying in every possible way to defeat the work of our missionaries, the Mohammedans still calling upon Allah! Allah! and Mohammed as His prophet. What are you going to do with the 800,000,000 in the Orient?

You like some encouragement in the work that you undertake to do. There are signs in India to-day of the breaking down of the caste system. We used to hear a few years ago of that great system, and of the people who asked that they might be crushed by the Juggernaut car, as a sacrifice to their gods, and how the people would put hooks in their backs as a penance. That car is still preserved over all the east coast of India. I saw one car going through the streets of an Indian town, but it was not used as formerly. Still the spirit of opposition to Christianity is prevalent. But, do you know, it is breaking down? A child widow in India would have been burned to death on the funeral pyre of her husband under the old law; but that has been changed by order of the British government. A high class Brahman desired to marry, and came to the Chief Justice and asked that he might have the hand of his daughter in marriage. The Chief Justice was sitting upon the bench, a man of great influence; he said, "Yes, you

may, if she will have you." They then consulted the learned men, the wise men and the men of science, and finally decided that it was proper for this girl to marry this high class Brahman. Such a thing had never been heard of before. It astonished a great many people, but the marriage took place and the newspapers, even the newspapers, which is one of the strongest opponents of Christianity, said this: "The judge has done the Indian nation a great benefit; we admire the stand he has taken in opposition to a custom which is so objectionable to many of us." This shows that the caste system, which holds men bound hand and foot in India, is breaking down.

That caste system lies in strata; from the lowest people who work in leather, leather merchants, and so on up until you come to the high-class Brahman. And each one of these strata of society will have nothing to do with the other; and the lowest, of course, gets crushed. Do you know why the lowest class is receiving Christianity? Because it has appeared to them that Jesus came into the world, and died, to save sinners; that He is a friend of the lowly. He is touching the feeling of their humbleness, and they are opening their hearts to Him. The greatest trouble in India to-day is in finding helpers to go down and help these people. But the time is coming when the light is going to break in India, and there will be an upheaval there which will completely break up this system. India is going to be a part of Christ's Kingdom in the not far distant future; the progress may be slow, but it is certain.

What about China? You know about the Boxer trouble. How our hearts thrilled with joy when those who were cooped up in Peking were saved! Do you know that Boxer trouble opened up China? They set out to have reform. An order was issued that foreigners should be killed. The lot fell on the missionaries. One town had 45,000 people, and the ruler of that town was told to kill all the foreigners; instead of killing them he gathered them in his arms, and protected them, and they were saved. He was called to the throne later to assist the Emperor and Empress in the management of affairs; he is the most influential man in China to-day.

China is establishing schools of her own to-day, but she does not have the teachers to put in them; they must get their teachers out of our mission schools, so far as she is able to do so, or send over to Japan. She does not enjoy that. Japan and China are like oil and water, they don't mix very well. The Japanese have their eyes upon China from a mercantile standpoint, and they are getting into China;

there are thousands of Japanese in China to-day. The Japanese are shrewd in business, and are persistent. They do not say much, but think a good deal; and they know how to secure their business in a successful way.

Do you know that China is just going forward by leaps and bounds to-day? A new constitution has been prepared and is being promulgated. The Chinese are waking up to the need of schools. They have done away with the examination halls. There is only one place left where you can see the old examination hall still standing. The other structures have all been torn down and replaced by modern buildings, which are to be used as Normal schools. This is one of the best things about China to-day, their educational advance. They are rapidly extending the school system. This means that they are preparing to give the Chinaman of to-day a broad education, which will put them in touch with the Western world. It means further that that great country of 400,000,000 people, China, needs one million teachers. Where is she going to get them? She must educate them herself or get them from foreign lands, or, she must take the teachers as they are turned out by our mission schools. This is our opportunity. Shall we seize it?

There is one great thing about the missionary work in these countries which appealed to me; the missionaries are all like brothers and sisters; brother beside brother; sister beside sister. It seems very natural, for they are all of one thought and one desire—to evangelize and educate these people; evangelizing them first and then educating them. And do you know that is the thing that ought always to be done; evangelization first, then education right in line with evangelization. How are we trying to educate people over there. We have schools, but some of them are empty. Why? Because the buildings are not up to date. Of course, the buildings were built when things were different from what they are to-day. We don't build schoolhouses in our country to-day as we did fifty years ago. If we wish to get students to attend our schools in China, we must have things up to date. The Chinese themselves are putting up modern buildings.

I visited a university just out of Shanghai which had 450 students. A professor took me into his laboratory, and I saw a fine display of instruments and apparatus. Brass instruments, some of them very delicate, were on the table, some on chairs, some were partly in boxes. I said to my friend: "If we had such things as these in America we would take better care of them." He said, "That is nothing, we are going to have more; I got an order for $800 worth, and I have put in

another order for $10,000 worth." I said, "Well, you don't expect to get them." "Oh, yes," he said. I told him I didn't suppose he had money enough to spend in this kind of way, when they were so careless with them. He said: "Don't you see, that simply means that every hand through which this order passes, gets a slice out of it." One of the greatest curses in China to-day is the custom of each official, from the lowest to the highest, to take a slice of the taxes. The tax collector collects the taxes, he sends a certain portion up the Governor, a certain portion to the Central Treasurer, then he keeps the balance. The *Shanghai Mercury* came out with a long article and said something like this: "China must remember, that honesty is the best policy." It went on to score Chinese officials from the beginning of the article to the last word. It said China could never take its place among the nations of the world until it had learned that "honesty was the best policy." Such statements as that coming out right in the heart of China mean a great deal. China is looking for better things.

I had a letter from Peking the other day which is significant. It was from H. Fenn, dated the 7th of January; in closing the letter, he said, "I have just learned that the Chinese are putting the Bible into their public schools." What does it mean? That they need a text-book such as the Bible, and that some of the pupils are already beginning to confess Christ. One Chinaman said to me, "The moving power in China these last years has been the missionary." It is the missionaries who have done this work; your representatives.

"Watchman, what of the night?" What are the signs of promise? They are most encouraging. There are 19,875 missionaries at work in all lands to-day. Are we supporting them as we should? Isn't it time we were waking up and doing something? What is your part? What is mine? Are we going to do our part? The responsibility is upon us.

III. OUR WORLD FIELD.

The World Field of the Southern Presbyterian Church.

Dawn in the Dark Continent.

The Appeal of the East to the West.

Immediate Needs of Our Fields.

THE WORLD FIELD OF THE SOUTHERN PRESBYTERIAN CHURCH.

By REV. S. H. CHESTER, D. D., *Nashville, Tenn.*,

Secretary of Foreign Missions.

I will do the very best I can to give you in the briefest possible space a bird's-eye view of that part of the non-Christian world, which, in the providence of God, has fallen to us as our task. I want to say that in my humble judgment the greatest forward step in active administration in our time has been the proposed division of the territory of the non-Christian world among the churches of Jesus Christ.

We wonder many times at what seems to be a dark, inscrutable division of Protestantism into so many forms. For long years the various denominations have spent their time contending with one another over points of more or less importance. What if it should turn out in this age of the world that, after all, God is going to use just that very state of things to the friendly mobilization of the different branches of the Church of Christ as the condition that will most hasten the coming of His Kingdom in the world?

I have been more and more amazed, as I study the question, at the way God has honored and favored us in that part of the non-Christian world, which he has assigned to us as our special portion of the field. Over there just at the mouth of the Gulf of Mexico, you will observe on that map the gem of the Antilles, which because of its beauties might be called the gem of all the Islands of the Sea. That is where God has given us our part in the island world. And there is our Mexico field. God has favored us in giving us these two fields. On the Northern border of Mexico, where the spirit of Texas has gone over and leavened the people, you will find the best and most progressive population of Mexico. These two fields, that have been assigned to us, are supposed to contain a population of one half a million souls each.

Our South American field is in the country that was formerly called the Empire of Brazil, and they are very anxious in these days to call it the United States of South America. We think we have the greatest country in the world here in the United States of North America, and in a great many respects we have. But if you go

across the United States, you will pass along many sandy flats and arid plains; you will also pass through level valleys and alluvial plains, but the poor land always in the majority. Start across the United States of South America, from North to South, or East to West, and you will find exactly one character of top soil. An old professor once said that it was composed of about three or four feet of glacial drift from a great glacier that slid down over the country enriching it by deposits, so much so, that those people are able to get an abundant food supply without cultivation. The capacity of that country in supporting population, in my humble judgment, is three or four times that of the whole of North America. The section of Brazil to the north and south of the eighth degree of latitude, is depending wholly upon our church and the Southern Baptist Convention for any knowledge it shall ever get of the true gospel of Jesus. There are three millions of the present population of that country, who, if they ever know what the gospel is, must learn it from the missionaries we have sent there to teach them.

Our Eastern work is in China, Japan and Korea. The greatest mission field in the world, as everybody knows, is China; and I wonder why it is that God gave us our part in Central China, the richest and most densely populated part of that great empire. The people live in that country like swarms of ants or flies, and yet they manage to get three square meals of rice a day, and to supplement that with roast pig and duck on holidays and feast days. It is a well fed population as compared with many of the European nations. And this is the field in which we are to be His tool, and that is the country in which we are going to plant churches for Jesus Christ. People who know them best say that they are, as compared with other oriental people, distinguished by their wonderful industry and perseverance, their respect for law and authority, and above all else for their reliability, the reliability with which they recognize as inviolate the obligation of a contract. What a foundation that is, to build a superstructure on! That is the highest type of character.

Then, one other trait which ought to commend them, and that is that they are a nation of born Calvinists. You talk to a Chinaman half an hour, and you will probably hear more about "the decrees of heaven" and "the will of heaven" than you will hear in half a day in the theological class rooms of one of our American seminaries. Their idea of God is that of a great power that sits back in state and doesn't care anything about the ordinary mortal, whom no one but the emperor

can approach, and, believing as they do in an overruling providence, this combined with their visional powers, makes them a nation of fatalists and pessimists. Now, suppose we could supplant that notion of heaven and God, which they have, by the one which we have; and suppose we could teach them to believe in the God of Love, as we believe in Him, then what a transformation there would be!

We have such an opportunity there as never confronted a church before in the Eastern world. Dr. Bradley tells us about the present attitude of those people. There are twelve or fifteen millions of them, and they are our charge. Nobody else is going there, because we are there, and we have the opportunity of planting right there in the heart of the far East, the greatest church the world has ever seen, which, if it would not be Presbyterian in name, would still be Presbyterian in quality, and characterized by the same aggressiveness which is prevalent in this country, and especially which is characteristic of the followers of Calvin and John Knox.

I have no time now to speak of all these countries. Eleven years ago I was in Korea, and there was a gentleman there from Chattanooga, Tennessee, trying to survey and build a railroad. I am glad that he didn't get it built before I got there, because I would have been deprived of the pleasure of riding through Korea on a Korean pony. Our field is in the southern part. It is unnecessary for me to tell you of the opportunities we have there, and talk about evangelizing them in this generation. If we will send the men and women there, we can evangelize that country in ten years at the farthest, that country which had the darkest heathenism of the Orient.

And just a word about Africa, skipping over Japan. When our pioneer missionaries went to Africa, they went twelve hundred miles from the coast, and about eight hundred miles from the nearest touch with missionaries of other churches. We were told by our friends that in doing so they were in the greatest peril. And they did incur very great peril, by giving up their liberty, having to give up liberty, or else life. And, as we think of it now and hear the story which Dr. Sheppard tells us, we think it is a miracle that they escaped. That is the human side of it. The providential side of it is, that they found there the finest and largest of all the tribes in Africa. It is the tribe that will make the very best native agent for evangelizing the rest of the continent. There they found a spot so hidden and secluded that they were able to lay a foundation and to plant a church before the attention of King Leopold was called to it; he

who was then engaged, as he is now, in his work of devastating and ruining that great country in the name of philanthropy and religion. They have been trying to get us out of there, but God put us there and there we are going to stay. We have our treaty rights. And I want to suggest to this great convention, that we express to our Department of State our appreciation of the noble and Christian stand they have taken with reference to our rights and our work in Africa. Perhaps you have seen in the papers the statement of the last act of Secretary Root, as he retired from the great work he has been doing. As our secretary of State, he united with the British Government and required a guarantee in the transfer of this country from King Leopold to Belgium and that guarantee is to cease persecuting our missionaries in the courts, for what they call "calumnious denunciation;" which is the contention of the agents of the State, when the missionaries are simply stating the facts as to what they have seen there and as to the cruelties that have been practiced there.

Just a few days ago I had the privilege of an interview with the new Secretary of State, and I told him what they were doing. He handed me a piece of paper and a pencil and told me to put down whatever message I would like for him to send to our consul over there and I sat there in his presence and wrote the message; then he called a messenger and sent a cablegram demanding that an investigation be made and that the facts be immediately reported to our State Department in order that they could take proper cognizance of it.

Now as we look over this great world field of ours, what is the passage of Scripture that suggests itself to our minds?

"Say not ye there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the Harvest that he will send forth laborers into his harvest."

DAWN IN THE DARK CONTINENT.

By REV. MOTTE MARTIN, *Congo Free State.*

The men of the church, as a rule, are ignorant of the actual condition in Africa to-day. Ah, could you men realize that infant fatality there is about sixty or seventy per cent., that is, about sixty or seventy our of every 100 die in infancy, simply because their parents know nothing of hygiene. A mother will place a baby on its back in her lap, and with her dirty fingers will place gruel in the child's mouth. The child eats as long as it is hungry, then spews it out; the mother gathers it up and pokes it back down its throat as one would stuff a goose. The feeding operation goes on, until the little fellow strikes out with his feet and hands. When the mother finds out that the little waist is sufficiently tight then, and not until then, is the operation over. When the child gets older, it will take great portions of bread and break off large pieces and gulp them down whole. You will find them working in places reeking with vermin and filth. They know absolutely nothing of the principles of hygiene. Is that not a need? Does not that appeal to us men, since we have so much at our disposal with which to remove these conditions?

The darkness there is awful. Would that you could see how the bondage of slavery is oppressing this people. If you will visit any of the districts you will find that wholesale slavery still exists. You will find a father selling his child, as he would a goat or a sheep; you will hear them cry painfully to the Christians, "Oh, men of God, save me, save me, don't let them take me far away from our people." Men such as Livingstone and other Christian missionaries, who have given up their life for a lost people, can do more than the combined power of all the governments to heal this open sore. Even England with her splendid policy has failed again and again to remove the abuses and vices that are there.

Not only does infant fatality and slavery exist there, but polygamy reigns supreme. You will come across a woman in tears, the King has decreed that she shall be his wife, that she will have to enter his wifedom, within the walls of his harem; she can never look on the face of man in purity, again. You will find her in bitter agony when she hears of the decree. A king sometimes has as many as a thousand wives,

and only recently his subjects declared that one king could not have any more than 3,333. Of course, he does not honor or respect them, they are just to satisfy his sensual pleasure, they have to earn their own support, and in a good many instances have to contribute to his support as well. And when one of them does something that he does not like, her back is stripped and subjected to the lashes of the hippopotamus hide. Oh, if you could see some of the tortures these slaves have to endure; if you could see some of the pictures of despair, and most often the baby is the innocent victim of it all.

Not only is there great need to put down this atrocious practice, but they believe that within men there is the flesh spirit, this life is in the flesh and cannot be separated from it. Cannibalism exists; I myself have seen portions of a human being carried to their feeding place. They believe that if they kill their brother, or kill an opponent in battle, the flesh spirit is still dominant, and so exists their desire to eat their opponent. As long as this superstition abounds, it will be absolutely impossible for us to wipe out the cannibalism that exists there. Their superstition fills them with unrest, for they believe the life of the soul is present always to do them harm. To us who know the Peace of God, is that no appeal?

They believe that there is also a mind spirit, which can become separated from the human body, and that it can return to the body at will. Suppose sickness or death comes upon one of them, they suspect some one, as being the cause of the misfortune, and he is brought before the Chief and the man is examined. He declares he knows nothing about it, and then they take the poison cup and mix it, and if his constitution is such that he can throw it off, he is innocent; but if he dies in horrible convulsions, the spirits have found him out, and he is guilty. Another method of trying them is to place a flint-lock gun at their breast and pull the trigger. We know that even an old flint-lock gun will go off sometimes. If it does not go off, he is innocent, and other men are subjected to this test until it does go off, and the guilty one is thus found. Is this not a need, this wholesale murder of innocent people?

They also believe that the spirit exists in the reptiles. You will, perhaps, see a reptile making his way toward a crowd of men; I attempted to kill one of these snakes, and I was told that I must not do that, that I must not touch the serpent, that it was their protection from the avenger. Yes, they cannot kill the deadly serpent, although if it happened to bite a man he would die in horrible convulsions.

Leopards from the jungles sometimes become very bold, and then they are called "man-eaters." In one village they had taken away one of the villagers. I said, "Are you not going to hunt for him and slay him?" They looked at me, and seemed to pity me for my ignorance, and said, "Don't you know better than that? He is not a leopard, he is a spirit." Then they explained the transmigration of souls; they believe the avenger may temporarily enter into the soul of the leopard. When a person falls a victim, either by a leopard or by a flash of lightning, they suspect someone; then the poison cup or the flint-lock gun is brought into play. Is this not a need? Even from the humanitarian standpoint, to say nothing of the intense need from the Christian standpoint.

King Leopold was given this territory, supported by a treaty with the other powers, and protected by them. He has changed that whole government into a private plantation, and now claims that it is his own private property. The products of the Congo are his. The people having no money to pay their taxes, must pay them in labor, and he keeps this government under his control merely by intimidation; they are his slaves and subject to his command. The only way to wipe out these atrocities and depradations is for men to stand for truth and for righteousness, and in this way, and only this way, will it be carried out. The Presbyterian Church stands for justice, and this principle shall always be upheld, wherever a Christian, an American Christian, is stationed, and we call on the people of this country, not only to support us financially, but to support us with their prayers. At this time, Dr. Morrison, as some of you know, is sued by the government of that country, for declaring these abuses, which are everywhere manifest to those who have investigated. The testimony is abundant; Secretary Root and President Roosevelt have been convinced, and England has been convinced of the truth of conditions existing there to-day, and because Dr. Morrison has testified as to the truth, he has been sued, and is in need of our prayers and support. You men can help him out of this difficulty, and shame on you, if any harm befalls him. Will our people respond, and pray for and help our men and women who are serving God in the mission field?

The people are wanting to know of the love of Christ; some of these delegations come hundreds of miles; we have known them to walk three hundred miles to hear us speak about God and about heaven, and they say, "We will never depart until you send teachers." When we

take the ivory horn and blow the blast, not in hundreds but in thousands will they flock to hear us expound the word of God, and there, in the night time, after we have told them all we could, they will linger around the candle light, asking us to tell them more. If the news gets out ahead of us that we are going to preach, hundreds, yea, thousands will meet us; they will fight for the privilege of getting near us, and as they take us on their shoulders and bear us around and around, they will listen intently to what we have to say, and then bear the message away to their people. God has turned the hearts of those thousands to the gospel. We are simply holding back the thousands who are advancing forward. You will find the kings themselves say: "This is the prince of our tribe, this is the hope of our race, teach him how to read the Bible, and to understand it."

We preach three times every day, and in the noon-day service at our mission over two thousand gather daily to hear the word of God. Something like ten or twelve thousand are able to read and write, and to keep simple accounts; and great companies of these are going hither and thither, preaching the word of God.

When Stanley, the newspaper man, was in East Africa, he told them of the white man's land, and made friends with them and with their powerful king. When he left, the king escorted him to the shore, and as he was sailing away called to him, "When you go back to the white man's land, tell them that I am as one sitting in darkness, or as one born blind, and that I ask, only to see." Men, that is the picture of all of these people in the centre of Africa; they want to see, pleading only to see. They are appealing to us to give them light. They are holding out their hands, and asking us to free them from bondage and give the gospel to them. Do you understand that they are willing to do everything and give up everything for the sake of the gospel? As to giving up their possessions, twenty-eight young men gave up their 345 slaves and said to us, "Man of God, write them out certificates of freedom, and let them go." Is not that a glorious spectacle, the liberating of these slaves? These men giving up their riches and their luxuries in that whole district, simply that they may be right with God? Willing to do anything that they may be right with their Creator?

We have seventy-five young evangelists in our mission, that are now able to read and write. The merchants and traders have said to them: "Leave the employ of the missionaries, the people of God,

and we will give you positions as buyers of rubber for us,; we will pay you ten, twenty, yes, thirty times the salary which the missionaries are paying you." We have yet to lose the first one. The universal answer of these young men is: "We are not in this thing for money, but for the good of our souls." Not only are they doing that, but when they receive their wages for a whole year, they give it back "for the cause of Christ."

Not only are they giving themselves and their money, but conscientiousness is manifested, which I value most of all. When passing bread at communion, you will see young men refuse to partake. I would ask them why they refuse to commune, and they will say: "I had a quarrel with my friend, the anger is still cherished there." I ask another, and he says his heart is not right with God, that he cannot eat with that sin hidden and cherished there.

You will find the people there willing to give up their lives for the Master. Men, is that not character? When a man will die rather than change his religion? We have abundant evidence that they will lay down their lives for the Master; we have seen it done in so many cases. After one great persecution in Central Africa, a young man came and asked to know about the white man's God. I said: "Do you know what you ask; have you heard of the persecution abroad in the land?" He said: "Yes, my brother died just yesterday. I am now convinced that there is something in this religion. I would rather die with Him than live without Him, baptize me." Others would be brought before the chief and asked to change their belief, and they would say, "You may kill us, we cannot change."

I can show you a sergeant who refused to recant after punishment had been threatened. He was led before the captain, and was told that they would give him until the following morning, and then, if he did not recant, he would be shot. He tells us that he spent the whole night in prayer. When he appeared before the captain in the morning, he was asked: "What is your answer?" He said, "You may kill my body, but you cannot kill my soul; it is in the hands of God; you may shoot." The captain looked at him in a peculiar way and then said, "Maybe you are right; go back and worship God as you will." Many people have gone out of their way to see such a man as this.

One fact, in conclusion, is that those people out there are the most pliable people on the face of the earth. Their doors are open

both ways, and if evil influences get there first, they will yield to them, and if we get there first, they will yield to us. We know that when they are converted, they hold out. Charles Darwin—you recall his testimony about Terra del Fuego. He sent twenty-five pounds to the London Missionary Society, after the facts there were personally called to his attention. If there is a skeptic of foreign missions present, may you not possibly be mistaken?

THE APPEAL OF THE EAST TO THE WEST.

By DR. J. W. BRADLEY, M. D., *Suchien, China.*

"When He saw the multitudes, He was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd." Jesus said to Simon Peter: "Simon, son of Jonas, lovest thou Me?" He said unto Him, "Yea, Lord, Thou knowest that I love Thee." He said unto him: "Feed my lambs." He said unto him again: "Simon, son of Jonas, lovest thou Me?" He said unto Him, "Yea, Lord, Thou knowest that I love Thee." He said unto him: "Feed my sheep, scattered abroad without a shepherd." No man can understand it until he has seen it. The streets of China are thronged with people as you never saw the streets of New York. Thousands and thousands of people without knowledge, without God and without Christ. Men dying, dying, to be lost, as you heard this morning, without God, without hope. Brothers, what are you going to do about it?

When a man first goes to China he cannot but feel depressed. I saw that vast multitude of people ten years ago, and I felt as though the task was impossible. It was my human nature crying out against the impossibilities of that great path that God has cut out for His Church, and laid out for His children. They tried to interest me in things along the way. I disappointed them, because I was depressed, because I felt like I could not stay in China. I went to a little prayer meeting one Wednesday afternoon, and there were gathered together fifteen or twenty Chinese Christians; two or three foreigners, and a native brother. I didn't understand one word that was said; I didn't know what chapter of the Bible was being read; I didn't understand the hymns that were being sung, although the tunes seemed familiar; but, I received an inspiration in that little prayer meeting, on that afternoon, that has been with me ever since. I will never forget it. That was the seed being planted in that great city of a million people; that was the leaven someone had placed in the meal, that was to leaven the whole lump. I never will forget it. I renewed my faith in God, and His power to save that nation. I believe it; it must come, and it will come.

Look at the changes which have taken place in these last ten years. Korea, overrun by the Japanese government, turns to our

people and asks for help. China, famine stricken, diseased, all over the land wars and pestilence, God has punished that people; truly, God has punished them. If you could see their pain; if you could see their distress, you would see that they are in the depths of despair. But God has sent us to them, to give them a desire for religion and education which has never been their privilege. There we have a stretch of land two hundred miles long and one hundred and fifty broad, and there are something like ten million of people in that section. With one or two exceptions, there are no missionaries except those of the Southern Presbyterian Church. Those ten million people, we are responsible for. The Northern Presbyterian Mission has said, "We will not come within the bounds of your mission, we make you responsible." We have five mission stations, forty-three missionaries, ten million people. Can we possibly reach them?

Prejudice is breaking down. The great famine of the fall of 1906 and the spring of 1907 was in the boundary of our mission. Two million dollars was subscribed by the Christian nations of the world to relieve that famine; four-fifths of that two million dollars came from the Christian people of this nation. We are the people that helped China in her distress; we are the people that China looks to to-day for help when she needs help. Another thing about that two million dollars, it passed through the hands of the Southern Presbyterian missionaries, because there was nobody else to distribute it. Nearly two million lives were saved, and I believe that some of these people are grateful.

In September, 1906, I went to Shanghai. We go there to get our year's supply of goods. I came back by the canal and met thousands upon thousands of these people fleeing from their homes; their crops were destroyed, their children were crying for bread, they had sold the very clothes off their backs to put bread into the mouths of their children, who were crying for something to eat. I got out one afternoon to see them prepare their evening meal. They had a great big hunk of dark bread, made out of barley and potato vines. To this they added some canal water, built a little fire, and then made a porridge for the little children. I went on up the canal, and said to Dr. Barclay, "What is that on the bank there." We got out, and there on the bank of the canal was a mat, and wrapped in that mat was a human body, starved, dead, without God, without Christ, without hope. 1900 years ago Christ gave the

command. 1900 years passed over the heads of the Church, yet that man starved without a knowledge of God. One day you and I shall meet that soul before God's judgment bar, and He will point at us the accusing finger: "You never told me." Has the Church done her duty? Has the Church fulfilled her task? I ask each man in this audience to look into his conscience to-day and tell me if you have done all that you can do. Did you fail to send a man to China? Did I go too late? Brethren, I ask you to think about these things.

We gave out these two million dollars in family portions. Going from home to home, we wrote on a ticket their wants and immediate needs, and told them to go and get the goods. I started out one morning on a wheel-barrow; I went to a little town containing 164 homes; I went from door to door. I saw fathers and mothers starving themselves that they might save their children. The children were huddled together on a bundle of straw on a mud floor, shivering with the cold and crying for bread, actual bread. Of the 164 homes in the little village, 148 families were living on potato vines, in February, and looking for harvest in June. I spent the whole day in that village. I started home at sunset, but stopped to eat my dinner. I took out my basket to eat; there gathered round me a large crowd of people, among them 150 or 200 little children. I don't believe a man in the State of Alabama; I don't believe a member of the Southern Presbyterian Church (unless he has been on a famine field in the East), knows what hunger means. I could not eat; I took my bread and broke it into as many pieces as I could, and gave it away.

When I had finished, a man sitting over on the bank said: "What am I going to do, what am I going to do; last night my family went to bed without anything to eat; they had no covering; my wife is sick; I have spent all that I have and we have nothing to-day to eat." He continued, "Four or six years ago, we killed your people; we tried to run you out of our country; we didn't want you here; we thought you were spies for the American people. To-day when we face this great famine, the Chinese people don't care anything about us, if we ever live through this we will be slaves to the rich. Who helps us? No one but the men we called 'foreign devils.'" Looking up into my face he said: "Who is Jesus? Who is Jesus?" He said, "I want to know what this Christian religion means. I want to know why it is you come here and establish missions, and

heal our wounds, and dress our sores, and mend our bones, and heal our people, and open schools for our children." He said: "Who is Jesus?" Brethren, think about it. The King of Kings and Lord of Lords came 1900 years ago, and yet a poor man out yonder in China has to cry "Who is Jesus?" Alexander sat down and cried because he had no more countries to conquer. What are you doing? There are millions of people yet to carry the word to. You are leaders. Are you going to lead? In 1861 when our country called for her sons, your country did not hesitate to give them. Are you going to hesitate to give your money to your God? Brethren, I ask you to think about it. I ask you to take these things into consideration, for I tell you, one day you shall give an account of your stewardship before God's bar.

The famine has broken down prejudice, the people are willing to listen, the people want to learn. Hundreds of towns are sending in to us, saying: "Give us a preacher, if you can't give us a preacher give us a teacher; if you can't send us a school teacher, send us some one to read us the Bible on Sunday." Some of them ask for baptism; they don't know what they are asking for. Mr. Patterson succeeded in opening a little school in one of the villages; some of our leading men were educated in that school. One of the students was a cripple; he had tuberculosis of the hip joint. He attended that school three years, learned to read the Bible, he learned to sing a few of our most common hymns. He is now sick and confined to his bed. When I went to China I went to see him and asked him if he suffered. He said: "Yes, I suffer a great deal, but, when the pain is so great that I can't stand it, I take my Bible and read a chapter, and when it is too dark to read, I sing and pray." On one occasion I passed his little hut at three o'clock in the morning and he was singing: "Jesus loves me, this I know, for the Bible tells me so." He asked to be baptized, and so he was baptized and admitted into the church. He said: "Oh, Mr. Junkin, I am so glad you came to China," and the tears were just streaming down his face. "I am so glad you came to China."

I have told you about these two souls; the one on the bank of the canal, the other the little Christian boy lying in his mud hut praising God. Are you going to help?

Your medical missionaries have been trying to do medical work in Suchien, China; the work was done in a room 20 feet wide and 40 feet long, with a dirt floor, one door and a broken window. I

got a Chinese carpenter to make me some benches, and I fixed up a little hospital. The first year I treated 5,000 patients; I managed to perform 81 chloroform operations. I had no one to help me, except one brother and his wife, who would help in the operations, giving the chloroform. I filled my own prescriptions, yet 5,000 patients were treated that year. I managed to get some medical assistants; I taught them what I could about medicine, and one of them to-day is in charge of that hospital. Last year, 13,500 patients were treated, and we performed 170 operations, using chloroform and cocaine. The work is going on under this man. I would give twenty years of my life to teach one more man just like that. I tell you it makes me feel as though I have done something.

What is the condition of the hospital? Last year we performed 450 major operations, we had 17,000 out and in patients. The Executive Committee in Nashville, through our Mission, gave $250.00 to meet the expenses of that hospital. I succeeded in raising $200.00 from a few wealthy Chinese patients; I had $600.00 with which to meet expenses. You have heard of that hospital where we treat 17,000 cases a year; I want to tell you about that hospital. A man gave me $1,500; I don't know who he was, some kind friend. With that $1,500 I bought sixteen Chinese rooms and started in, using ten of them; and that is the Suchien hospital. This is that magnificent structure that we hear talked about; wooden beds for the patients to lie on; their clothes infested with vermin; the men dirty. I have no clothing to offer them, and often, rather than lie on those cots, they will go out on the street and get a pile of wheat-straw and sleep on that. In some of my serious cases, when I do abdominal surgery, I have to put them on a pile of wheat straw, and cover them with a dirty quilt. I had one patient who had to have his leg amputated. He said he didn't want any of the foreign medicine; I told him all I wanted was to cut off his leg; and I told the boys to prepare him for the operation at 10 A. M. I went in where we had a little old wooden bath-tub; the boys were scrubbing him, and then I scrubbed him and took a razor and shaved him, until I got him fairly clean; then I put him on the table and amputated his leg. I wanted him to get well, so I went to my bed and got two of my own sheets, and I put him between these two sterilized sheets. He was getting along very nicely. I went there the next morning and he was covered with his own dirty clothes; I asked him what he did that for, and he said, he was afraid to sleep

between foreign sheets. That man would not listen to the Gospel. He never would listen to the Gospel. He left there without carrying any books away with him. Yet we have done something. That man cannot face me at God's judgment bar and say, "You never told me." And his wife cannot face my wife at God's judgment bar. We did all we could.

That is the hospital; do you know the name of that hospital? The name of the hospital is, "The Southern Presbyterian Church Hospital." Aren't you ashamed of it? You ought to be. I am ashamed to take my friends there. Mr. Ellis, representing a Philadelphia paper, came to my place and spent two nights in 1907, and I was ashamed to tell him the Southern Presbyterian Church had established that hospital. Dr. Wilkinson came there to see me, and I had to take him there to that hospital, that dirty, unclean hospital. I was ashamed to ask him there, and the Southern Presbyterian Church ought to be ashamed of that kind of a hospital. Brethren, won't you think about it? I want $10,000; who is going to give it to me? I must have it.

I promised not to speak over thirty minutes. I am here to speak to you about the call of the East to the West. The unborn millions of China, the children who are to be born of heathen parents, born into an ignorant world, born into a heathen world, they call out to you; and they ask you to come and give them a Christian education; to teach them about Jesus Christ; to lift them out of their filth and their sin and their ignorance. Will you remain ignorant and careless as you have been during the last twenty-five years? Our hospitals in China must have help. If you don't equip us, you had better not send us out there. One man asked me if I didn't get discouraged. I told him that the only thing that discouraged the men on the foreign field, trying to relieve suffering and teach them religion, was the indifference of the Church at home in the matter of raising money for the support of the institutions they establish.

The call from the East to the West is voiced by the little children, of all ages, not yet responsible, untainted by heathenism, except by heredity; they ask you to come and teach them about Jesus Christ. The call of the East to the West—the men of China, the men and women, their filth, their ignorance, their dirt and their sin; their need is voiced by that man who asked: "Who is Jesus?" "Who is Jesus?" Brethren, won't you answer that call? Won't

you do it? If you don't, I believe God will punish our country. I firmly believe it. "Simon, son of Jonas, lovest thou Me?" "Yea, Lord; thou knowest I love Thee." And I think I hear Him say: "Men of the Southern Presbyterian Church, do ye love Me?" And every one, with one accord, raiseth his voice and sayeth: "Thou knowest that I love Thee." Do you? Do I? Listen, listen, to the words of our Master: "Feed my sheep." "Feed my lambs." "Feed my sheep." Brethren, are you doing it?

THE IMMEDIATE NEEDS OF OUR FOREIGN FIELDS.

By Rev. Jas. O. Reavis, D. D., *Nashville, Tenn.*

As a church we are grateful to God for the 260 missionaries who represent us in seven foreign lands, in ten missions and forty-eight principal stations. It would be difficult to find in all our church a group of men and women their superior in spirituality, mental training and real leadership. Our foreign missionaries compare favorably with the missionaries of any other denomination.

It is with a just pride also that we point to the contributions of our church for foreign missions. Our gifts for this cause last year were about $1.20 per member. In proportion to our membership we have been awarded the honor of being one of the leading contributors to foreign missions among the denominations of the United States and Canada.

We are truly grateful also for our world field. The seven foreign lands in which our church is conducting her foreign missionary work are among the choicest portions of the unevangelized world. They are lands, as Dr. Chester has said, that are making history. They are strategic centers in the conquest for Christ. Our returning missionaries give us a foretaste of the fruit of the good land which the Lord our God has given us, and we hear the call to go forward at once and take possession of these lands for Him.

And yet, with these blessings, and many more that I might enumerate, we are called upon to-day to make a humiliating confession. We are far behind other denominations in providing for our missionaries to enable them speedily to evangelize the multitude assigned us. Mr. Ellis has told us that our missionaries measure up to the high attainments of the missionaries of other denominations, but that he found our mission stations more poorly equipped for conducting their missionary work than those of any other missions which he visited. In the past five years your Executive Committee has sent out almost a hundred new missionaries. These, together with others who have gone forth in former years, are being compelled to waste their energies and to endure great sacrifice for want of that material equipment which we have withheld from them. We are compelling them to make brick without straw; we have asked them to build for us

without tools. We have sent them forth to reap the fields white unto the harvest, but we have not furnished them the sickle with which to reap. Your Committee sent forth these missionaries by reason of the urgency of the calls for reinforcements. They were sent out through faith in God and His Church. We believed the day was close at hand when God's business men would come forward and consecrate their gifts to provide our missionaries with homes to live in and schools and hospitals and all the necessary equipment to enable them speedily to finish the task of giving the 25 million human beings assigned us the Word of Life. All through these lands to-day our missionaries are waiting to hear from the men assembled in this Convention. Some of the missionaries are without homes, with the exception of the uncomfortable native residences in which they are compelled to live. The need for school buildings in which to train the youth, and hospitals to furnish relief for the suffering, is appalling.

We have only time to call your attention to a few attractive investments, of the many we might mention, where the needs are immediate and imperative.

MEXICO.

Let us look for a moment to our mission in Mexico. We have one of the best chains of day schools that can be found among the mission schools in that republic, and yet we have no advance school for boys. We just get them started well in the primary grades and then we have to give them up. Many of them go to school no more. Others attend the Government schools and are almost always lost to the cause of Protestantism. Or they attend the schools of other churches and are largely lost to our work. Not only extension, but self-preservation, demands the school. We are here outstripped in equipment by the other missions by which we are surrounded. The Southern Methodists, for example, have ten advance schools, with property amounting to at least $250,000. The Presbyterian Church, U. S. A., has about $115,000 in gold invested in four boarding schools, and appropriates annually $11,250 for the expenses of these schools, besides the salaries of the missionaries in charge. Now we need at once $25,000 to establish this Industrial School for Boys. A Christian gentleman at Montemorelos has offered at a reasonable price 40 acres of land on which there are 1,200 orange trees. It is an admirable location for the school. Sometime ago I visited Montemorelos. I found 78 boys housed in

a small building. The seats were without backs and the floor was of dirt. I heard these boys recite the Catechism and portions of the Word of God. I was impressed, that from these boys we could train up ministers of the gospel to help in this generation in evangelizing the 500,000 people assigned us in Mexico, and that here we could train up Christian laymen also. The foundation for Christian homes and the very hope and life of our mission are dependent upon reaching these boys and training them for Christ Jesus.

At Monterey we visited the school of the Disciples' Church, and saw the splendid building which accommodates 500 students. We visited the school of the Methodist Church, where there were 250 students in attendance. Our hearts were saddened to see the boys of our mission housed in little native buildings with dirt floors. Now, how long shall this reproach rest upon our Church? Shall not we, God's men, rise up in our strength and build this Industrial School for Boys? I am informed that from 250 to 300 boys would attend our school if we only had a commodious building with which to attract them. What a joy it would give that mission if we could wire them to-day to begin building at once; for the $25,000 with which to purchase the land and to put up the building had been given by the men of this convention.

At Matamoros, our immediate need is for $10,000 for the equipment of our Girls' School. Miss A. E. Dysart has labored there for over 25 years. There are now about 125 girls in attendance at that school. They are crowded together in an old residence, compelled to live in a rented house; for we have not provided a building for the training of these girls. Could we not send a message to the missionaries at Matamoros to-day saying that the men in the Laymen's Missionary convention authorized them, with the approval of the Executive Committee, to begin building at once, and that the $10,000 needed is on the way?

CUBA.

Come with us for a moment to our mission in Cuba. At Cardenas you will find about 125 young men and young women in our school. Here again they are assembled in a rented house. We have no school building. We are told that nine young men in this mission are studying for the gospel ministry. We have no building in which to train them. At Westminster College, Fulton, Mo., the other day I met ten Cuban young men from the Provinces in which we are conducting our missionary work. These young men have had to come to the United

States to secure an education because we have not provided adequate equipment for training them among their own people. There would be rejoicing in Cuba to-day if we could send a message to our brethren there assuring them that $10,000 has been provided by the men of this convention and authorizing them to go forward at once in placing the school building in the heart of our mission for the training of native ministers and Christian leaders.

BRAZIL.

The North Brazil mission reports that the work in that mission can be carried on more efficiently by the native missionaries than by foreign missionaries, provided there are enough foreign missionaries on the ground to exercise the necessary general supervision of the work and to carry on the educational work that is needed in training the native workers. $15,000 is needed to provide proper equipment for the training of native ministers in this mission. Dr. G. E. Henderlite told me while in this country that he had found it necessary to give up all of his own home, with the exception of two rooms in which he and his family lived, to young men whom he was training to be ministers of the gospel. By denying himself and his family the comforts of home he had been able to train seven young men who are now ministers in Brazil. If he can accomplish these great results through such personal sacrifice, do any of you doubt that an investment of $15,000 for a thoroughly equipped Seminary building would fail to bring large returns for the advancement of the Kingdom of God?

At Pernambuco, $20,000 is needed for the building and equipment of our splendid Girls' School. Miss Eliza Reed for all these years has patiently toiled on in training Brazilian girls for the service of Christ. For years she was the only teacher representing our church in a territory as large as the Louisiana Purchase. Do we wonder that her health was broken when she came home for much needed rest? It was with a heavy heart that she returned again to her work, and we could give her no promise, that she would ever live to see a school building sufficiently commodious and attractive to enable her to give all the strength of her life in a large way to training young women for Jesus Christ. If she and other missionaries at Pernambuco are willing to give their lives, should we not be willing to save their consecrated energies by giving them that material equipment by which they may multiply their strength a hundredfold?

The supreme need of the West Brazil mission is an expenditure of about $25,000 on two schools now being conducted at Lavras. In the Boys' School there are about 150 in attendance. In the Charlotte Kemper Seminary there are about 75 girls. Twelve of the young men are studying for the gospel ministry. Many of you heard Dr. S. R. Gammon recently here in the homeland. His plea was that, if the church would give them the $25,000 to build these schools, with the blessing of God they would train enough native ministers to join with our missionaries in finishing the work assigned us in that land in our generation. He pictured the day in our own lifetime, on down the years, when the foreign missionaries will come home with a shout of victory, having trained a native ministry and entrusted to the native church the entire work of evangelizing the multitude for whom we are responsible in Brazil.

CHINA.

Let us look for a moment at the immediate needs of our missions in China. It was agreed a few years ago that the Presbyterian Church in the U. S. A. and our own church should unite in establishing a seminary for the training of native ministers at Nanking. Each church proposed to give $6,000 as an initial investment for the equipment of this seminary. Shortly after that a Christian gentleman in the Northern Presbyterian Church came forward and gave in one gift the entire $6.000 for this work in behalf of his church. We have been waiting and praying that God would ask some man in our own church to give a similar amount to help us fulfill our obligations. Thus far we have only been able to pay a part of the amount we promised. Dr. J. W. Davis and Rev. J. Leighton Stuart represent us there as professors in the Seminary. They naturally feel, together with other members of the mission, humiliated. The church at home has placed them there to represent us. We are compelling them to live and work on the property of our sister church. We have not fulfilled our terms of the contract. We have entered into a joint partnership. The Presbyterian Church, U. S. A., has given the amount that was promised, and we are sharing the benefits of its gifts. How long will we force our missionaries to labor on in this humiliating position? Shall we not meet in their behalf our just obligations and provide at once the remainder of the $6,000, and relieve our missionaries of the burden that rests upon them?

As we travel on to the North from Nanking, we stop for a moment at Hwaianfu. This is a city of 180,000 inhabitants. It is located in a prefecture which contains between three and four millions of people. With the exception of two or three ladies of the China Inland Mission, our mission is the only one working for Christ among this great multitude. One-half of this population properly belongs to the Hwaian station. The other half is under the care of the Tsing Kiangpu station, ten miles to the west. Dr. Henry M. Woods and his family are the only representatives we have at Hwaianfu. In a recent letter, he says: "This year the Hwaianfu and Tsing Kiangpu work have been under one management, as we have only one physician. He has treated over 22,000 patients in one year, and has done it well, too. We cannot speak too highly of the medical work, not only for its success in relieving sickness and pain, but as a splendid agency for opening up the way for the spread of the gospel. We have only two small rooms for a hospital; no operating room or place where we could accommodate an in-patient." Continuing, Dr. Woods says, "We are hoping and praying for a good hospital. $10,000 in gold will do the business and will enable us to do the work that the big $300,000 and $400,000 institutions do at home. We ask you to pray for us that the Lord will put it into the hearts of some of His people whom He has blessed with wealth to give this hospital, or maybe the Laymen's Missionary Movement in our church will give the money. With $10,000 gold and one doctor, we can treat 15,000 patients a year and open the door wide for the entrance of the gospel all over this prefecture."

They are praying out there in China to-day. May this not be God's time for answering these prayers and shall we not send them a message to-day, telling them to go forward and build that hospital and that the money for it is on the way.

In addition to the need of the hospital at Hwaianfu, we need a doctor and $3,000 gold to build him a dwelling in which to live.

I am sure all of our hearts were stirred as we heard the appeal of Dr. J. W. Bradley for a hospital at Suchien. Think of those 17,000 sick people to whom he was able to minister last year, and then of that little, dark, incommodious building as the only semblance of a hospital with which to care for the sick and to do this magnificent work. Can we ever forget the multitudes of sick people whom he had no place for except upon beds of straw, and the sufferers whom he had to place upon beds made of boards, over which was spread only a blanket to minister to their comforts? Surely we will not let this

servant of Christ leave this convention without assuring him that $10,000 for his hospital will be given that he may go back and minister unto this great multitude and bring them the healing love of Him who, while here on earth, touched the lepers and laid His hands upon all the sick and suffering round about Him and pointed them to the Father.

You have heard Dr. Wilkinson's appeal in behalf of the medical work in Soochow. I trust that we shall not let him leave this convention without assuring him, also, that he shall have the $10,000 of which he is so greatly in need to equip thoroughly his medical work and thereby enable him to invest the remainder of his life so that it will count most for Jesus Christ.

The need at Kashing for another $10,000 hospital is equally as great as at the other stations I have mentioned. Dr. W. H. Venable, who is with us in this conference, anxiously awaits the decision of the men here assembled, to know whether he is to have this hospital at Kashing.

For further equipment at Kashing there is an immediate need for an additional $3,000 to buy two pieces of land adjoining the hospital, upon which buildings are to be placed, to increase the efficiency of this institution.

We are reminded also that our Boys' School at Kashing has no building that is at all adequate to meet the needs of the large district in which it is located. If we are to make this a great center of learning and a force for training the large number of native ministers needed for the work, we must speedily invest $15,000 to provide the necessary building.

KOREA.

Let us look for a moment at the immediate needs of our Korean Mission. Dr. Daniel at Kunsan received, at his hospital last year nearly 9,000 sick people. One man walked over 100 miles and carried a brother in his arms that he might bring him to this Christian physician. A mother walked over 52 miles bringing her child to the hospital. So it is throughout that entire district. We should give this station $5,000 at once to build a hospital that would comfortably provide for this multitude of sick. We need another hospital like it at Kwangju that will cost $5,000. A Christian gentlemen, whose name I am not at liberty to mention, has already given us $5,000 for yet another hospital in Korea. Another generous layman in our church

has promised the committee $10,000 for the college at Chunju. We ought to build an addition to this college, three other schools, costing each $5,000. If we had these gifts we could notify the brethren in Korea to go forward and establish all these institutions, erecting commodious buildings, that we may finish our work in that land.

JAPAN.

Writing from Kobe, Japan, Rev. Walter Buchanan says: "Our present, rented quarters for our Seminary are narrow and unsatisfactory. We ought to have our own grounds and buildings. As we look forward to the future we must do something. There is a suitable lot that can be had for $3,250, and buildings will cost about $5,000 more. Two families, members of our mission, who happened to have some private funds have each contributed $1,250. So we have a start." "I lay this matter before you," says Mr. Buchanan, "feeling assured it will receive your prayerful consideration, for it concerns greatly the work of our mission, the future of Christianity in this important empire, yea, the church which our blessed Lord purchased with His own most precious blood."

But time would fail me to mention all the schools that need buildings and all the stations that need hospitals. I shall not have time to make a plea for 40 missionary families, for whom we have not been able to provide dwellings to live in. It will cost $2,500 for each residence.

There may be a number of men here at this conference each of whom would be willing to give the money for the erection of a missionary home in which the missionaries of the Lord might be comfortably housed while they give their lives to hold forth the Word of Life to the multitudes.

AFRICA.

I will mention only one other need. You have heard Rev. Motte Martin's plea for Africa. There is needed at once at Luebo $10,000 to erect a building in which, it is hoped, at least 500 native ministers will be trained for the evangelization of the heart of Africa. When we think of Samuel Lapsley who went out from Alabama not far from the place where we are now meeting, to give his life to Africa; when we think of his resting place on the banks of the Congo where he laid down his life; when we remember Slaymaker who went down under

the waves of the Congo; when we recall the sacrifice our brethren are making as they give their lives yonder in darkest Africa, surely there are men enough here this day, who are willing to make the sacrifice to provide the $10,000 for the Seminary building that will train native missionaries for the great conquest.

Here then are some of our needs. Can we not to-day divide the entire amount into shares of $100 each? I would that the Lord's Spirit would ask the men here assembled to take all of these shares, that every institution I have mentioned and every building that is needed may be erected within the next twelve months. If 250 men will take a share each, we can establish the Boys' School in Mexico. One hundred men taking one share each will establish the school at Matamoros. Another 100 men can erect the building needed for our school at Cardenas, Cuba. So we can divide up the amount needed for all our stations into shares, so that none of us will feel the sacrifice. I am sure the men of this convention, by making these gifts, can lift a burden that is resting upon our missionaries and fill their hearts with unspeakable joy. Your Executive Committee will be encouraged to go forward and send forth additional reinforcements, that are now waiting, and all our work will be filled with renewed vigor and with most hopeful outlook.

There is no investment just now that would count for more, it seems to me, for the advancement of the kingdom, than that of providing for these immediate needs which I have mentioned. An old gentleman in North Carolina recently told me that he had made three fortunes and that he had lost three fortunes, and still, said he, "I have $40,000 well invested." He went on to say, that he had invested in the lives of men in the kingdom of God $40,000, and now as he grew old the returns on this investment filled his life with joy. Dr. A. F. Shauffler has said that money is one's self. If I work hard through all the week and make $50, my blood and brain and bone and muscle is represented in that $50. I am investing my life when I invest that $50. In putting our money into these institutions we are putting our lives there, and when we think of the thousands who will find in these institutions the gateway to heaven, we realize that we are translating our money into redeemed life.

It is said of Napoleon that shortly before he went away to his exile to the lone Isle of St. Helena, he was asked what was the greatest work of his life. He replied, in substance, that his greatest work had not been the victories he had achieved in war, but that his greatest

work was the establishment of a school for orphan girls. Before making this statement he had visited the school and it is said the girls held to his hands and kissed them and shed tears of gratitude. These expressions of love won the heart of Napoleon. The investment he had made in human lives, the little part of his life that he had given in helpfulness to others, gave him more satisfaction and was truly the greatest work of his life.

We have an opportunity to-day to invest our lives through our gifts in the lives of a multitude who will rise up in that day and call us blessed, and who through all eternity will not be able to fully express to us their depth of gratitude.

I am reminded of an incident told by Dr. Chester, which occurred in his first pastorate in North Carolina. There was an aged woman in his congregation who was poor and crippled. There was also in the same church a Christian woman of ample means. She had two shawls; one of them was new and beautiful, the other shawl was an old one, and here and there holes might be seen in it. She gave the old shawl to the poor woman. On the following Sabbath Dr. Chester preached on the text, "As oft as ye have done it unto the least of these, ye have done it unto me." That night the wealthy woman who had made the gift had a dream. She saw one whom she first thought to be the aged crippled woman. As she drew near, however, the face—inexpressibly beautiful—was the face of another. She did not recognize the person and inquired, "Who are you?" The reply was, "I am your Saviour." He was wearing on his shoulders the old shawl full of holes. The good woman replied, "If I had known that I was giving the shawl to my Saviour, I would have given the best I had."

Brother men, this day these old buildings throughout our foreign mission field are the poor gifts that we have made to the Saviour, and as He appears in them in the person of the one who is sick, or the little child who is seeking the Way of Life, we may fail to recognize Him. But by and by, I think we shall all say, "If we had known that all these hospitals and schools and missionary residences were for the Lord Jesus, we would have given Him the best we had." Shall we not give him our best this day, that the immediate needs of our fields may be supplied and that we may go forward with our missionaries and win for the Lamb that was slain the reward of His suffering?

IV. MEDICAL MISSIONS.

Medicine as an Entering Wedge.

Need of Medical Education in the Foreign Field.

Medical Work in Kashing.

Need of Medical Help in China.

MEDICINE AS AN ENTERING WEDGE.

By JAMES B. WOODS, M. D., *Tsing Kiang Pu, China.*

When God was to save the world He sent His Son, and when that Son came to the habitable portions of this world, He came as a medical missionary. We know the work He did and we know the record that He made. And we recall that Jesus Christ, when He healed the sick, did not heal them simply as a proof of His divinity, though He did that; and not simply to draw them to Him, though He did that; but He healed them because it was His essential nature to do good. It was impossible for Jesus Christ to have a sick man implore His help and not heal him, or to hear the cry of one born blind and not to give him sight, or to see five thousand hungry and not feed them. It was essentially His nature. And I beg you to remember, and I believe you will agree with me, that the healing of the sick was as essential a part of the divine nature, as preaching His gospel; and that He lived out His nature when He healed the sick, as well as when He preached the gospel of salvation. He was the Saviour of the body, as well as the Saviour of the soul.

It was not only Jesus Christ's nature, but His command to His disciples. He said "Go preach the gospel and heal the sick," and they went out and gave sight to the blind and hearing to the deaf and cleansing to the leper and health to the fever stricken. And to-day, He tells us to cure those who have diphtheria and typhoid fever and to give sight to the man stricken with cataract and to give health, as far as in us lies the power, to the body stricken with fever. It is as truly the command of Jesus Christ to-day as it was in the olden days.

The opportunities for medical treatment in this country are so widely scattered that it is not so noticeable, but in heathen lands it is the universal need, and every missionary I know of has to practice the healing art, even though they know very little about it. I do not think you will find a single station in any mission land, that doesn't give out medicine and do what they can to relieve bodily ailments, because the need is universal, because they are surrounded by so much suffering, and the command of Jesus Christ makes them do it, do whatever they can for those suffering around them.

Your much beloved missionary to Africa, Mr. Martin, with very little or no preparation talks learnedly of and uses sulphur and quinine and calomel and the tooth faucets and the lancet, because he cannot but use them; the condition of the people demand it and he cannot restrain himself. And therefore it proves an essential and necessary part of our Christian work. In a word, you notice the need of the people.

It is a common thing for us to see people every day with sore eyes put up a great big, lighted lantern, hoping it will cure them; hoping it will ward off the evil spirit. It is a common thing for us to see a man, who has been stricken with chills, and every other day when it is due (he calls it that) he will hide, if possible, behind an idol because there he will fool the chill spirit and it will not be able to find him.

Two years ago my wife saw a woman, whom she did not know very well, come running into our yard and right into the flower bushes and crouch down. My wife ran out to see what was the matter. The woman said, "To-day the heavenly thing is due and I am here to hide from it, if perchance it shall not find me and I will escape from it." She was not such an ignorant woman, but was one of the middle class. The whole country believes such things as that. That is simply a sample of the superstitions and the practices that prevail among these people.

The medical profession, what few we have there, the average doctor knows a little bit about the pulse or says he does, but he thinks it is wind and spirits. He knows two or three prescriptions, but that is all. He is absolutely ignorant of anatomy or physiology or the truisms of the medical science. He is utterly unable to help in malaria, broken bones, gun-shot wounds; and as to surgical operations, he is utterly helpless and has nothing to offer.

Now this seems almost incredible, but I see it almost every day. It is a common thing for a man, who has perhaps only a slight abrasion of the skin or a small boil or an ulcer to go to a doctor and to have him put on a strong escharotic so as to have that boil or abrasion converted into a malignant ulcer, eating down to the bone; all of which he does with the hope, that fear caused by this suffering will enable him to extort a big fee. And it is common, when those cases are brought to me, to ask if they have been to a native doctor and if he didn't put on a powder or a paste and they tell me that he did. I can now almost at once tell an ulcer that is caused from an escharotic.

For an expectant mother there is absolutely no hope; for a dislocated bone or an abdominal trouble they are as helpless as an unborn babe and these people have to suffer these ills simply from lack of information, simply from the lack of an educated profession.

I have seen a child's cheek pierced with a red hot needle, and, when the incantations of the witch brought no relief, that red hot needle was pressed through into the mouth. Such things seem inhuman and they are; they seem unusual but they are not unusual in those lands. I simply mention them to give you something of an idea of the terror and suffering in which those devil-ridden peoples live.

The gospel comes to those people from aliens and comes from people who know little of them, from people of a differently colored skin, and you understand well what that means, how deeply ingrained into the very warp and woof of our nature is racial distinction and prejudice. We go to a people who are proud and superstitious and who view the presence of a foreigner for any length of time without a good reason, as suspicious. It is nothing to us to let him come here and live six months, but you let a foreigner go there and live two weeks and they suspect him as being a spy sent by some other government, sent there to incite revolt; and they fear him. But the physician, his office is esteemed, his work is appreciated and when he comes they say, "What are you here for?" And he says, "I am a physician, I come to relieve suffering and cure disease." "Ah, yours is a good work, yours is a work that helps and people are glad to see you here."

Every honest man who views a heathen people and lives among them cannot but be conscious of a chasm separating us; live as you will, trust as you may, you will find a deep chasm separating us. But when you hear the cry of distress and you see in that chasm the sick man, the wounded and the suffering and you pick your way down to relieve and to help and to uplift him, and when you have brought him up, you then find there is no chasm there, it has been swept away by the love of Christ, worked out in human service.

The medical missionary is essentially an evangelist, a teller of good news. He comes out there for Christ's sake, he is not a man who goes out under a contract; he doesn't go out for three years to come back again or simply as physician and surgeon to do his work and keep the lines sharply drawn and leave everything to the missionary. He himself is a missionary and he goes out to teach the holy gospel of Jesus Christ; he goes out there to help bring another phase of human life, to lay it on the altar to the glorious service of our King.

And he is not satisfied simply with his medical work, but delights to tell the gospel of Jesus Christ in its fullness as far as he is able. To do this he must be efficient.

He is not simply a dispenser of a few drugs, not simply there to give a little quinine and sulphur; but he must be prepared to train himself to be able to give the best efforts of his life and to treat anything which may come to him. The first cases which come to him are going to be the severest; he must have many failures, but he must face the failures and he must assume heavy risks and responsibilities. He will lose many of his first cases, but here and there he will save one and he will break down their prejudice, scatter superstition and make friends; make people believe that men who do this must have something in them. "That which we hear about him can't be true; he surely cannot take out peoples' eyes and hearts and he doesn't take our children and make medicine of them. He must have in his heart something that is worth having and something unlike our people."

But, gentlemen, this medical work must be done with love, and it need not be said to you that it cannot be done in a cold, strict, professional way; it must be done in the name of Jesus Christ. They know what it is to go out among the people and in their houses, and they know what it is to do charity work and preach; but when they see your missionaries washing their ulcers and their feet and doing, what is to them, the most loathsome things in the world, they cannot understand it. They have no criterion by which to judge. They are at a loss to understand it and they can only fall back on the explanation that is given to them, that in doing this we please the lowly Nazarene, and that we are trying to do the will of God in heaven. And then they say, "We want to learn more of that; we want to hear more of your Jesus."

Let me give you one or two examples. I remember one day in our dispensary, a woman came, accompanied by her husband, who came in his long flowing robes, and the woman fell at my feet, which makes you feel awful bad. I protested and she stood and told her story. It was something like this: that the little bundle they had with them was their little boy; that for three years he had been suffering from calculus; for three years he had known excruciating agony, thinner and more emaciated he grew, weaker and weaker day by day, their hearts completely turned by his agonies and cries. Three days before that his father, unable to withstand his suffering, had taken

that child out and had gone to the bank of a neighboring canal to throw him in and drown him and his own sorrow. He was helpless. Neither love nor money could get him any relief. Now do not judge that father too harshly. All the evening he walked up and down that canal unable to destroy his son's life and at sun down he turned back again. But on his way home he bought a large dose of opium to give the child, to put him out of the way. But his wife heard it, and, with that never-failing love, she sat by the child, not leaving it for one instant, all through the hours of that night, and she sat by him next day until midday, when she extracted an unwilling promise from the father that he would do his son no evil. And during that day she heard that a foreigner not far away might give relief and she said, "I came here to get you to save my son's life." By God's love and God's blessing (you know that nobody saves life or really gives healing except the Lord God), by God's blessing, the operation was successful and that child went home in three weeks healthy, bright and ruddy, the jolliest specimen you ever saw. And when that mother went back, she went back with a knowledge of the love of God and the love of Jesus Christ told her. And that father went back with some idea of the greatness of Jesus Christ and that father was loving and devoted as never before.

One day on the streets of our city some of your missionaries were preaching and scattering tracts. A gentleman came up to them and said, "What are you doing here? It seems to me this work of yours is wasting time and it must be unpleasant for you to go around in the dust and dirt teaching. It is not the thing for teachers to go around this way. We would stay at home and send out a coolie to give out those books." That gave me an opportunity to tell him what I was doing. He said, "I suffer from headaches, a martyr to headaches and I can do nothing." He was told about the hospital and he came and was fitted with glasses and was restored to health, and that man was about thirty-five years old and a man of some means. He had charge of a clan in that part of the country and was a man of some character and known through that community as a man of probity, intelligence and character. He grew more and more friendly and came to us for instruction in English and I taught that man two or three times a week, as I had opportunity, and he grew in friendliness and knowledge and he read the Bible with avidity. That man brought his wife to be treated and brought his daughters and sisters and the wife of one of the most prominent teachers in the city, who had

melancholia, and through that one man, twenty or thirty of the gentry of that city were reached. And better still, as that man's friendship grew, his knowledge grew and he came to know the living God. He has trials and obstacles to contend with which you and I would never dream of, and, as one of his friends told me, he says he is a "Nicodemus, he is a secret believer in the Lord Jesus Christ." You would think perhaps he was a coward, but you have no idea what he has to stand, but if the Lord Christ would have it "Nicodemus," don't be too hard on the man. When I left China I wrote him a little note to express my regret at not having seen him and put in two or three sentences which I thought fitted his case. The first mail after I got back to this country, I got a letter from him filled with Oriental sayings and words and at the end he says, "I thank you for those words and I want to take Jesus Christ for my Saviour." I know two other men, leading men who are also "Nicodemuses" and I ask the prayers of you men, that you will not forget those men who are struggling up into life and those men brought by this service up into a knowledge of the living God.

About twelve years ago I was out in the country towards the ocean, in the region of the salt smugglers and robbers. One evening I went into a large town in order to make preparations to see the sick a few days later. As there were a few men gathered, I was preaching, and doing that act as well as the medical act, and while I was preaching a mob of two or three hundred people formed and they began to curse and to try to hit and kill the foreign devil. Rocks and sticks were thrown and the crowd grew more and more angry. It is always well to have your back to a wall and to keep smiling if possible, and so, after a very hurried and earnest petition, by most strenuous efforts, I reached a wall with my medical student and tried to keep on smiling. I singled out a man and passed the time of day. If you can ever get a man to talk to you, everybody will listen. The rocks and the sticks stopped, which pleased me more than I can say. I still talked and I was talking very hard, too, wondering what would happen when the crowd commenced to shove again, and things got very squally, when just on the outside of the crowd came, "How do you do, Dr. Woods, I am glad to see you; where did you come from?" And in a twinkling of an eye the crowd changed from an angry mob to a friendly crowd. And he came in and told me he had been out gun shooting and how he enjoyed it. Immediately the people became friendly and I was asked to see the son of a leading man of that town, and the next

week when I came back, the reception room was open to me and all day long I preached the gospel in that town. And that little market town to-day is a centre of Christian endeavor, and for twenty miles around and all over that country you can go in perfect safety and find the people friendly.

The gospel of Christ through the service of healing has reached the high and the low, the rich and the poor, the male and the female, people of every class and creed, thus working out the essential nature of Jesus Christ. The medical man has opened up the hearts of the people to the glory of the gospel. A grander service I could not profess to you. There is no happier life under the sun than that of the medical missionary and had I my life to live over again, I would go where I am now stationed. There is no other place where a life can count for so much. And there I find Jesus Christ always with me.

NEED OF MEDICAL EDUCATION IN THE FOREIGN FIELD.

By J. R. WILKINSON, M. D., *Soochow, China.*

It is certainly a pleasure to me to see so many of our fraternity and to have an opportunity to present the educational feature of our work.

I have been spending about six or eight hours a day for fourteen years in the line of work you have been hearing of, the medical work in China, and not in any sense would I depreciate the great importance of it or its usefulness; but I want to bring to your attention a feature of our medical work and the responsibilites resting upon the pioneer missionary to China that I feel is of far greater and deeper importance than the mere present and temporary work we are doing from day to day, the opening up of territory and putting it in such condition that the evangelist can reach the people.

If we undertake to evangelize China by foreign missionary evangelists alone it will take a long time. Our evangelical workers have seen fit to establish a seminary in Nanking, realizing that if we bring China to Christ we must do it through the medium of the native ministry largely. The same principle is involved in our work. If we expect to do the best work and amount to the greatest good and to sell our lives for the greatest cost in China to-day, I feel that the missionary physician should not forget this one thing, that whenever he puts a young Chinaman in a position to fill his place as he leaves it, he is sending down the course of time a stream of intelligent medical workers that will always represent him through the years to come.

When I first reached Soochow I began on the question of the work to take up. Of course, the medical work I was to do from day to day was a very important feature, because without good medical work, we couldn't do good training. But the question came to me how would I be able to train medical students in this difficult language, not knowing how to ask for bread and water myself; or how would I be able to open a hospital, when I succeeded in building it, and to furnish the proper trained help to carry on this work, without training somebody? So you see there were two or three things involved; one was to get enough of the language to ask a man what hurt him. When I got a man once, I thought I knew a little of the language and asked him, when I pressed down on a carbuncle, if it hurt him, and he said, "No."

I thought it was a most curious carbuncle, until finally an older missionary sitting by me said, "What are you squeezing that man for, you are killing him." You see, I was asking the man, using the word *"tone"* when I ought to have said *"tune."* As a new missionary I hadn't caught the difference between *tone* and *tune,* and so I found out I was asking the man, if he wanted to know if it hurt him.

Taking that as an instance of the difficulties we come in contact with, in our own training of medical students in that land, the question came to me how would I train nurses and students to have helpers ready to help open up this hospital as soon as I could build it. If I wanted to hire nurses I would have to hire them from the ordinary laboring class, and we all know that the laboring class of whites, blacks, or yellows have four fingers (thumbs) on each hand and none of us want them to stumble over a carpet or to pour medicine from a bottle. So the difficulty was to get intelligent help. The ordinary laborer would be pleased to have those nurses to take care of him, but a gentleman would want to have better attention. I studied and worried over that, and wore out a good many sheets and pillowcases as to how I would be able to do this thing. It must be done, but how could it be done? And finally one night it came to me. I will offer a class in medicine for the boys and a class of nursing to the girls, to see what that will do. Then I turned over and had the best sleep I had had for a month.

But then it came to me that I could not speak enough to explain what I was after; but in a few days I got a good fellow, who said that he did not have any wives. I found out afterwards that he had two families, so you see even yet they sometimes don't speak the truth. At last I had to get rid of him for calf stealing; he could not discriminate between his stock and other peoples stock. Next we got two young ladies from our girl's school at Hangchow and then the question came, how will I teach these girls Gray's Anatomy, when I cannot ask for bread and water in the common parlance? Sometimes we do things by doing them. The first thing I did was to write to Shanghai and borrow Gray's Anatomy. As I couldn't tell the boys how many lines to get, I would take my finger and point out the lesson. That night I would stay with my teacher, until I could repeat parrot-like what I had given the boys to learn, and the next morning I would sit up and make them recite it. I carried them through Gray's Anatomy in that fashion, and some of you who are here present can tell you

that some of them stood a very good examination in Gray's Anatomy.

That was the beginning of our medical educational work in China. Two years afterwards, when the hospital was opened, I had two young men sufficiently trained to help me and two young women trained by our Methodist friends in the hospital at Foo Chow. As the Chinamen says, the "husbands" went into the male and the "wives" in the female department and thus we began our opium ward. The first two patients were opium fiends.

In dealing with the Chinese we are dealing, first, with an intelligent people; secondly, we are dealing with an intelligent race who for thousands of years have been satisfied and steeped in bigotry and well pleased with their condition. To-day, we are dealing with that same people, arousing from their slumber, finding out that they do not know everything. If their liver is on the left side, which they firmly believe, it is your own ignorance if you do not think so too.

They are waking up not only to their circumstances and condition, but waking up to the fact that four hundred and fifty millions in China to-day are aching and suffering and dying for the want of ordinary medical attention. So we are having a strong demand all over China for foreign-trained medical men.

I will say that in the beginning of the medical work in Soochow, I assumed this principle to work upon, that I could not afford to consider lightly the medical profession of China; that as an alien from another land, I had no right to say, that I was the only one who knew anything about medicine. So in my work I gave full respect to their medical men whom I met. Their people called them "doctor" and so I called them "doctor." Oftentimes they would send for me at the last minute when they knew I couldn't do anything. But I accepted it as a kindness, even though I knew they did it to prove to the people, that I could not do anything more than they could.

We had those difficulties to confront. I have a friend who has a practice of about ten thousand tael a year (a tael is about seventy-five cents gold), and yet he has told me several times that if his father would allow him he would give up that ten thousand tael and come to us for a medical education. But the old father was in attendance on the emperor; he had made twenty-five thousand out of his practice and that ought to be good enough for his son and the son is afraid to move until the old man dies. He set out to examine people's throats and eyes and noses around through the country. He suc-

ceeded in China or somewhere in getting a head mirror and so he takes that head mirror and puts it on when goes to examine his patients and looks wise and feels both pulses at the same time and claims that he knows something of both Eastern and Western medicine. You see there is a demand for medicine arising in the whole country.

We have been forced to have a badge with a red cross put on it and every one of our students is required to wear this badge, so that they may be known on the streets, because there are imposters who go over that section of the country claiming that they are students of our hospital. So the people are demanding something and when the people are demanding something, something must happen.

To-day I come to place before you the responsibility of what is to happen under these conditions. What are we to present to these people? They stand knocking at our door, asking for knowledge concerning the practice of medicine. Are we going to give it to them?

I feel that I must at this juncture deliver a message that was sent to you by our student body. Just before I left home the students had a class meeting. I felt a little uncomfortable when I heard that they were going to have a class meeting, because it generally means that somebody has misbehaved and that there is some trouble. They asked me to have a seat and one of the young men got up and said, "Doctor, I hear you are going to America soon." And I said, "Yes." He said, "We have met this afternoon and we want to send a message to the people in America, and I feel that we could hardly express to you what we feel better than by asking a few questions," and he added, "How many beds have you for the students?" We haven't any and are forced to take a ward out of the hospital and assign the middle surgical ward for students, crowding the patients in the other wards as best we could. And I said, "There are none that I know of." "No, there aren't any," and he said, "If you had a hundred beds to-day we can fill them for you. How many places have you for trained nurses?" "None, and there are more applicants than there are places." "Yes, and if you make that a dozen times more, they will be filled. That is the answer we want to give you as to the work your Church is doing for us. Will you tell your people and your church and the people who have sent you here and the people who have contributed the means that has enabled us to get this opportunity for education, will you take this message from us and tell them that we thank them heartily for their love and sympathy, and for what they have done for us. We send

God's love and hope they will do still greater things for us." I present the message as I got it and leave it to you for your consideration.

The question comes further, where can we use these men and what for? About two years ago I got a letter from the commanding general in Peking in control of thousands of troops, saying, he had seen an account of the teaching and work done in the Soochow Hospital and, judging from those reports, he was prepared to offer graduates the appointment of surgeon in the divisions of the Chinese army he had control of, every appointee as surgeon to begin with eighty dollars a month. We may think that is not much, but when we consider the fact that you can employ the best teachers for seven or eight Mexican dollars and have them to stay there all day and come back in the evening to teach us, you can realize better what that means. In case they gave evidence of efficiency, their salaries would be increased accordingly. That is one place we can use our graduates.

The railroads demand them. A man who lacks six months of geting his diploma in our college is surgeon to-day of a Chinese railroad two hundred miles long, and one of the best equipped railroads I have ever ridden on. Dr. Zevlo of the road came to me and said, "You advised me to send to London for a surgeon," and I said, "Yes." He said, "I can't do the whole work, and you must give me assistants." "I haven't any." "Well, I must have them, and I am going to get them out of your hospital; we need three assistants." I assured him that he could not get any from me until the boys had graduated. But one of the boys dropped out during the year because of a violation of a rule that we adhere to, that there must be no proposition of marriage to the nurses during the year (if you saw the girl you would not blame him), but at the same time he violated a law and we brook no violation whatever. Within twenty-four hours Dr. Zevlo found it out, how I do not know, and came over to my place and said, "What did you discharge him for?" I told him and he said, "You do not mean to say that you discharged him for that? Don't you feel mean?" "Yes, I do; I felt mean, before I did it." He said, "How much salary must I give him and what kind of house must he have? Won't you go around and talk to him?" I said, "No, I don't discharge a man with one hand and get him a job with another." "Well, won't you go as interpreter?" I acted as interpreter, not favoring one side or another. To-day he is the assistant surgeon for that road. This shows the demand for physicians.

With a great army and a navy in China, with railroads projected all through the land, with four hundred and fifty million people in China suffering from all sorts of aches and pains in their ignorance and crying for help; the question that comes is, are we going to give them help under Christian influence? What would it mean to-day if every medical position was occupied by a Christian medical man? Suppose we could meet this demand first, with Christian medical men in the Chinese army, would not those men demand the same class of men to come after them? And in the navy and the railroad service, think what would it mean, to say nothing of the wide-spread demand all over China for medical men to relieve pain.

To give you some idea of a Chinese surgeon and his practices, I was called in to see a man suffering with a terrible pain in his stomach. When I got there he had a long needle, and while lying flat on his back, he was gently pushing that down into his abdomen. I said, "What are you doing," and he answered, "I have a terrible pain and if I could get that needle down to it, I think I could let it out." I do not know whether Dr. Woods gave you an example of a Chinese prescription or not. Many a time I have been called in as the thirteenth doctor, the unlucky number. They call you where they want you to do them honor, where an old person is about to die and they know it, but they want to make a show to their neighbors. So I was the thirteenth doctor, and after making my prescription, what happened? The oldest woman in the party, whether forty or fifty or seventy-five or a hundred, whatever age, the oldest woman, the "tarta," not able to write her own name, comes forward and looks over the twelve prescriptions and selects the one she likes the best. So many snake skins, so many beetles, so many centipedes, so many herbs and so much rhubarb. This is all gotten from a drug store, carried to the stove on a skillet and put to boiling. You can tell a man coming from the drug store about as well as you can tell a man in a dry town when you see him making a Virginia fence track. In the meantime the patient is snugly covered up, head and ears, and cautiously allowed a half teaspoonful of warm water. Then when the stuff has boiled sufficiently, the poor fellow is drenched with it. Then it is re-boiled, and while it is reboiling he is drenching the bed and they come and look and say, "That medicine is very effective; look how he sweats." We Americans believe in germs; so the Chinaman does. He believes in evil spirits and when this thing has sweated and boiled in the man, it gets all the

germs or evil spirits out of the patient and they escape into the residue and so they pour it out in the streets. Then they come and tramp in it and carry it all over the city, so that by spreading out the germs they will weaken them, so they can't hurt anybody.

Are we going to help these people? Do they need our help? Is it at our own door? Are we called on to do it? If so, when? If we wait patiently until the Chinese establish their own hospitals and their own medical skill, what will it amount to? It will amount to this, that they will employ any struggling medical man that sees fit to come for a certain amount of money. But if you could walk around the streets of Shanghai and stay there a while and know what foreign population and influence they have there and their character and their life, you would say in a hurry, "Do not let China have medical men trained under the influence of the class of men that float out there in that way." We have a task resting upon us, which, as medical men, we cannot shirk; a task which, if we stand by waiting, will be taken from us and, at too late an hour, we will have an opportunity to see where we have made our mistake.

Now, in closing, I want to bring this point for your consideration. One ordinary institution in the whole of China in my judgment will be able to furnish the opportunity for all the Chinese, who are able to speak the English language, to study medicine for the next generation. We have an institution of that kind established already in our section of China. St. John's University of Shanghai has its medical department in the city of Shanghai and they are using the English language in teaching medicine. Their faculty is well provided and they have a good hospital and for many years will be able to teach all the Chinese students that desire to study medicine in English. Therefore as I see it, what we want to meet is this proposition. There are four hundred and fifty million people in China; how are we to give to them a medical education in a shape that they will be able to grasp it? We must realize how poorly we would be able to understand Gray's Anatomy or Physiology or any other highly technical books in Chinese, if we did not previously understand the language. So, if we expect the Chinese to be able to grasp the science of medicine in English, we have a dreadful task ahead of us and millions and millions of people will be where they won't need it, before men trained in that fashion will be able to reach those people. Therefore we want to

reach them in as practical a way as possible, and the higher education can follow as occasion demands.

We have now an opportunity to take hold of this medical work and to put men in training to take the important positions I have mentioned. If we embrace this opportunity now, it is ours; if we sit silently by until the Chinese do the training for themselves, and put men in whom we would be ashamed to own as physicians, we have lost our opportunity forever. The question is, will we seize the situation now and take the land as it lies before us?

MEDICAL WORK IN KASHING.

By W. H. VENABLE, M. D., *Kashing, China.*

The medical missionary is in no sense a rival of the evangelist or his work in the foreign field. It is needless for me to say that the only kind of men we want for this medical work are the men who want to offer their lives to go out and preach the Gospel of Jesus Christ, as that is the end and the aim of our work in China. We want to follow the example of our Master who went about preaching, teaching and healing, and I think it is unnecessary to say that our work will be incomplete if we follow out only one of those branches.

We happen to represent the medical side of our work in China, but just as the Laymen's Missionary Movement is not in any sense a rival of the pastors and does not in any sense intend to displace the pastor's work, so we are not in any sense the rival of the ordained missionary in China. We will help them in their work.

Fifteen years ago we were sent out to China and told that we were expected by God's help to enter Kashing, a city of a hundred thousand inhabitants, where a number of attempts had been made to plant a mission, but always with disastrous failure. One of our missionaries tried to enter that city, but had to flee for his life, and his native assistant was captured and had to submit to all sorts of indignities and insults, but his life was finally saved. That hostile city, without a single missionary or a single Christian, was assigned to us as our task. By God's help the opposition of those people, who had determined that a foreign missionary should never enter that city, has been overcome, and to-day the people of that city honor us and respect us.

We are treating from ten to twelve thousand patients a year and from 150 to 500 in-patients a year. Our practice is among some of the best people, the wealthiest people, the most influential people of the city. People, who in the early days hated us and used all their influence against us, to-day send their wives and daughters into the hospital with the utmost confidence that they will receive every attention under the charge of the men and women, whom fifteen years previously they called foreign devils.

Now a word as to our equipment at Kashing. What little money we got from time to time, perhaps one year it would be $200, another year $300 or $500, but every time I would get a little money, not knowing when I would get any more, I would invest it in putting up some kind of a little building. It wasn't anything like a ward, but I had to put up something, because the patients were waiting to occupy the rooms. In this way a few straggling rooms have gone up at Kashing, under the name of a hospital, but no real hospital was ever built there. Yet the Lord has blessed our work.

While laboring to acquire the language and get through with Chinese carpenters and masons, making contracts for our residences and hospital buildings, I had to find time to teach medical students, and that is the labor that must be taken off the shoulders of the medical missionary of the future, if the men of the Southern Presbyterian Church are going to respond to our call and consider this great work of medical education in China. Then we can know that the medical missionary who goes out can give his time to his work and not be obliged to be a medical professor.

My hospital is now in charge of a young man to whom I taught medicine for seven or eight years, a man of fine Christian character, and a leader in our church in Kashing. He has been tried and proven over and over again. Last year he had a trial through which I am glad to say he came unscathed. Our mission pays him about ten dollars a month in United States currency. He received an offer from an official school to give them 12 hours a week and to receive for that $25 a month; but he refused and said, no. He said that his duty was to stick to the hospital; he knew I could not get along without him; that he was the only man I had whom I could depend upon; that he was my mainstay and right-hand man and so he refused the salary of twenty-five and stuck to the salary of ten, because he felt his duty was there. He is now in charge of the hospital.

I have not time to go fully into the conditions in Kashing, but the goodness of God has been manifested in spite of the obstacles we have met. When we went there, there wasn't a friend in the city; we have now about 80 communicants on the roll and my colleague, who has charge of the out-stations, has about eighty more enrolled in four flourishing stations, the total number thus being about one hundred and sixty. The people there, as I have said, are showing us the utmost confidence, and they seem to think we can

accomplish almost anything; their confidence in us is entirely too great. I have been sent for more than once to raise a dead person to life.

I remember a very sad and heart-rending scene that I witnessed before leaving China. A house collapsed and crushed a great many people and I was sent for shortly afterwards to attend to the maimed and wounded. One man had been killed almost instantly. I believe he had only spoken a few words after the house fell on him before expiring. When I got there a few minutes later his body was still warm and they refused to believe that the man was dead. I told them that he was dead and that there was no hope for him, but they would not take my word for it. They immediately called two strong men and told them to put the dead man's arms across their shoulders and walk him up and down the room, giving him the semblance of life, hoping thus that life would come back to the dead body. They could not understand why it was that I failed to restore that dead man to life.

Now just a word on this educational question. Our two missions, the North Kiangsu and the Mid-China, which occupy the central part of the eastern section of China, have to work separately in this medical educational line, on account of the difference in dialects. The North Kiangsu mission is thinking of concentrating at Nanking for medical work. Our Mid-China mission has discussed locating at Soochow or Shanghai. Further, our mission has decided almost unanimously in favor of union medical work, union with other denominations. Our mission feels, whether rightly or wrongly is for you to say, that our Southern Presbyterian Church cannot undertake the large task of putting up a big medical college and that we ought to unite with the other denominations in that part of China in that work.

Let me tell you what has been done at Peking. The Northern Presbyterian Board and the London Missionary Society have united in medical missions, and have put up three institutions, a school, a hospital and a medical college; they are union institutions and each one is under the control of one of the boards named. For instance, the medical college is under the London mission. Lately the Methodists came in and I think the Episcopalians. In this Peking college three-fourths of the students are Christians and they got the faith from the teaching in the chapels. If we could do something like that in Soochow or Shanghai, would it not be worthy of our best efforts?

THE NEED OF MEDICAL HELP IN CHINA.

By J. W. BRADLEY, M. D., *Suchien, China.*

I must say these words in regard to the Chinese doctors to im-- press on the men in the room this afternoon the absolute ignorance of the Chinese doctors as they try to practice medicine. A man came to me not long ago and said, "Dr. Bradley, my wife was sick last year and you were away from Suchien and I took her to a Chinese doctor, and he felt her left pulse and said that was all right, and then felt her right pulse and said that was all wrong. He said she had a hot disease in the upper part of her body and a cold disease in the lower part of her body and so he said, "I will give her a hot drink for the cold part and a cold drink for the hot part." And so the woman died. Now that is all they know.

Tuberculosis, the dread disease of China, is decimating the Chinese. They are exposed to cold, and there is not a single house in China heated. They stay on their dirt floors without ventilation or air and then the patient goes to a Chinese doctor and says, "Doctor, I have got a bad cough, I have fever and I have been spitting blood." "Well, you have got the lung disease. Go back home and go into your inside room." They have two little rooms, one with the door open, stays open all the time and one room, an inside door, a little hole in the wall pasted over with paper. They close that inside door with a curtain and they get into their beds and, if there are people able to do it, they send down the street and buy thick homespun cloth to make a curtain for the bed; and they get inside of that to keep away from the wind and there they die. I tell you consumption is decimating that land.

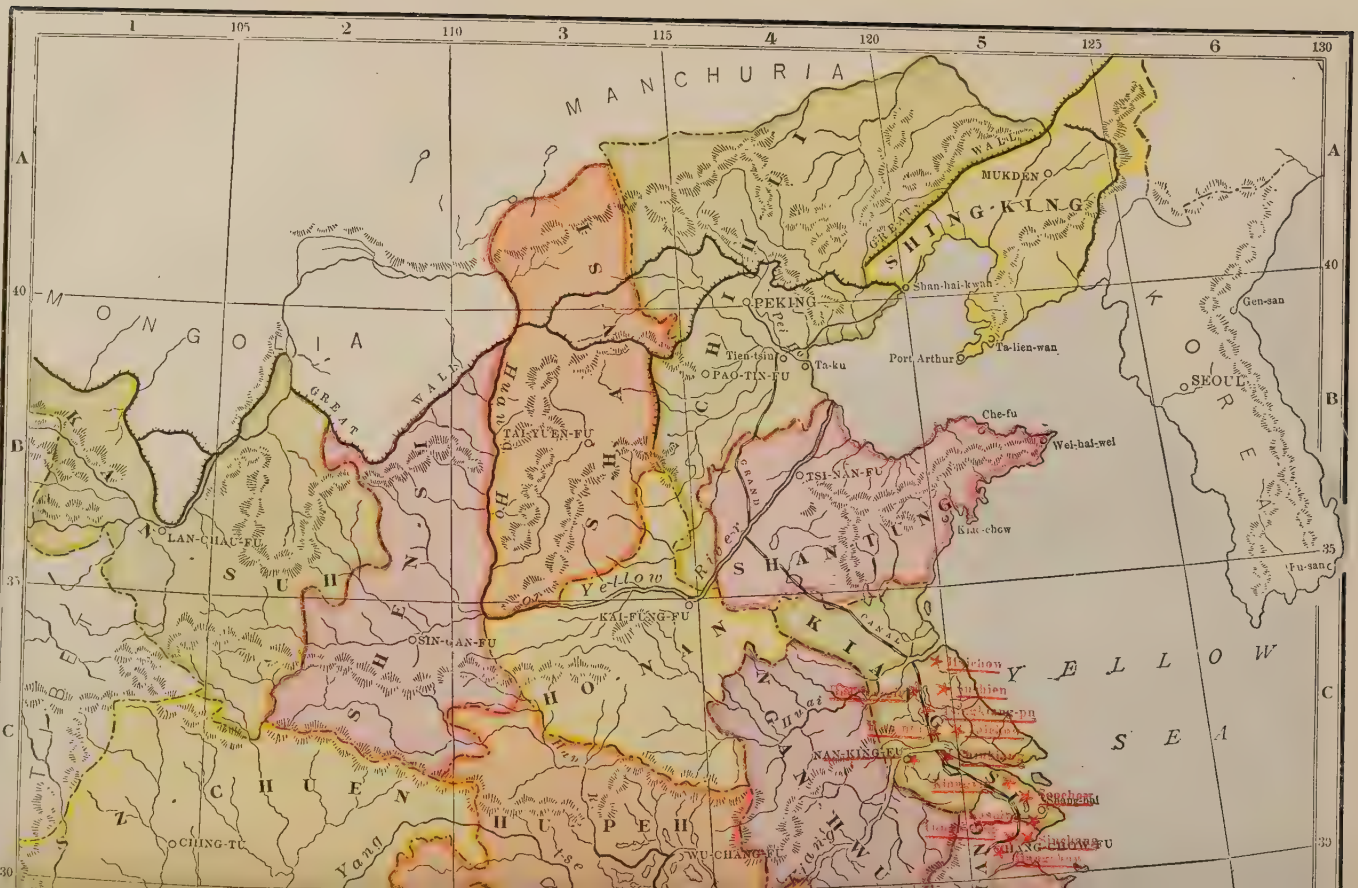
Do we need medical education in China? If we don't need it what do we need? If four hundred million people do not need trained doctors then who does need them? Is the business man of the East going to give them a medical education? No. Is the globe-trotter going to give them a medical education? No. I met a man on the train the other night and he told me that his family were Presbyterians; that he himself was a member of no church, but he had been a little opposed to foreign missions all his life. I asked him why, and he said, that he had been told that all the Christians in China were only rice Christians. I asked him who told him, and he said an actor. Are

actors going to give them an education? No use to answer. Here is the opportunity for the Southern Presbyterian Church.

There are medical stations in China that must be equipped. Suchien needs another doctor. Dr. Worth for fifteen years has carried a fearful load and his health is broken. He needs help; he must have another doctor. Dr. Morgan is to go to Haichow to open another medical college, he has no building, he has nothing to begin with, and ought not to have the entire responsibility on his shoulders; I am glad to say that his wife is also a doctor and can help him. Dr. Venable struggles under the same conditions as Dr. Woods and myself and all other medical men in China. Dr. McFadyen needs hospital beds and equipment and he has to do surgery under the same crude conditions I told you about yesterday.

When I first got to China I could speak a little of the Soochow dialect badly, but not a word of the Suchien. I had been there but a few days and could speak but a few words when a man came and said he wanted a doctor quick. I tried to find out what was the matter, but I couldn't. There was no missionary around, so I took my hand satchel and went along and when I got there I found out it was an opium suicide, and I guess there were several Chinese doctors around, I didn't know. The man was not very far gone. I finally found out that he had taken an opiate and I had nothing in my bag but some potash, that I thought would suit his case, and so I got some hot water to give him a solution of it. But he said that he was going to die and would not drink it. They choked him and yet he would not take it and we tried for fifteen minutes to get that man to take that potash. It so happened that I had a great big knife and I took that and went up to him and said, "If you don't take that medicine I'll stick you, sir." He took it. That is what actually happened in that little mud hut in China. You see what we have to struggle with. As he wanted to end his life he was not afraid of the opium, but why he was of the knife, I do not know.

A man came to me a little while ago and said, "Dr. Bradley I want to get a little bottle of medicine, something that a foreign missionary told me that you could cure me with." I examined him and told him that medicine would do him no good, and that the Chinese had been imposing on him and told him that nothing but a surgical operation would cure him. He would not take that but wanted medicine. This I would not give him and so he stayed away three or four months and got worse, but still said he wanted medicine. I told him I would operate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MUKDEN
GREAT WALL
PEKING
Pei Ho
Shan-hai-kwan
Ta-lien-wan
Port Arthur
Ta-ku
Tien-tsin
PAO-TIN-FU
Gen-san
SEOUL
Che-fu
Wei-hai-wei
TSI-NAN-FU
Kiao-chow
Fu-san
TAI-YUEN-FU
Hwang Ho
Yellow River
KAI-FUNG-FU
SIN-GAN-FU
LAN-CHAU-FU
CHING-TU
WU-CHANG-FU
NAN-KING-FU
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GRAND CANAL
Shanghai
Ningpo
Wenchow
Foochow
Amoy
Swatow
Canton
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105
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on him, but he said his old mother would not allow him to be operated on. Finally he went back home and told his mother that, "Dr. Bradley says, if I am not operated on, I will die." She said that she would rather that he should die, than to be operated on by a foreign devil. So he bought him a coffin and a dose of opium. But one of his friends said to him, "You go to Dr. Bradley and be operated on and if anything happens to you, you can assure Dr. Bradley that nothing will happen to him." So he came and was operated on under the conditions I told you of yesterday. After some thirty or forty days, he got perfectly well; and he was the happiest man I ever saw, and went back home and told the whole village. From the village fifteen or twenty came to Church next Sunday and the man himself came and spent forty days in Suchien, asking for the privilege of sleeping on the floor while he studied the gospel. Now he is asking for baptism, his mother is asking for baptism, and the whole village is friendly to us to-day, whereas the whole of them were very much prejudiced against us three years ago.

Then another difficulty is, it is hard to get the people to believe that we are their best friends. We do not have things exactly as we would like to have them in China; it doesn't all go just as smooth as glass and it is not every time we work on a man, as I told you yesterday, that he is glad to hear the gospel. One fellow came and was operated on by Dr. Young for some disease of the eye. I did not see much of him, but the operation seemed to be perfectly successful, and he came to see me one afternoon and said, "Dr. Bradley, when I came here I was blind, I am now able to see better and I think I am going to see better yet. I am grateful and I am going home to tell my people." I have fifteen or sixteen quilts and the next morning he stole three of them. Said he never would forget me and I suppose he didn't want me to forget him. But that is the exception, gentlemen, they are usually a very grateful people.

When Dr. Wilkinson went to China he found ten thousand dollars waiting in Shanghai to build a hospital with; but we other doctors didn't find ten thousand waiting for us. How much longer are these other men going to wait? Brethren, I thank you for that ten thousand you gave me yesterday. I thank you from the bottom of my heart. You gave it to God, you gave it to Jesus Christ and I am going to do all I can to make it do the right kind of medical work in Suchien. I wish I could go on talking to you the rest of the night. God bless you.

V. MISSIONARY MOTIVES.

Man and Master.

The Biblical Basis of Missions.

The Dynamic that is to Save the World.

The Spiritual Impulse of Missions.

The Reflex Influence of Foreign Missions.

The World's Debt to the Missionary.

MAN AND MASTER.

By REV. D. CLAY LILLY, D. D., *Nicholasville, Ky.*

I. THE MASTER.

Jesus the Lord of Glory is of right the Master of men. They know this best, who know Him best.

The more we know Him, the more does He become for us "The holiest among the mighty, the mightiest among the holy, lifting with His pierced hands empires off their hinges, turning the stream of centuries out of its channel, and still governing the ages."

And this is true from every aspect of His manifold glory.

I. There is the Mastery of Might.

He masters us by His might. Not the might merely to fling out worlds, and bear them on their way, but might in the spiritual realm, which He conquers and holds subject to Himself. This is more elemental and more significant than the power to create worlds.

The most difficult and desperate of all the aspects of spiritual being is its sinfulness. Jesus triumphs over this. It is written of Him: "He shall save His people from their sins." How triumphantly He does this, we know in our knowledge of His Church, in all ages, the fact of His turning many from sin to righteousness in every generation. And His "taking of the scum of the city to make of them the light of the world."

His might triumphs over the power and fury of evil habit. Some of us have been near enough to the destroying flood to hear the swish and swirl of its mad waters. Some of us have been close enough to the confines of despair, to see what that nether world is like, and to know the need of a strong deliverer, and how strong he must be.

Jesus triumphs over heredity, environment, and habit. He is constructive, creative. He leads captive the souls of men. He shakes the empire of hell as a young lion roaring over his prey. When we begin to really understand Him, we stand in His mighty presence hushed, awed, subdued.

2. *There is the Mastery of Majesty.*

It is the majesty of character, not of station. One cannot company far with a great character, without becoming aware of its greatness. It crops out everywhere. In manner, in comment, in conduct, in purpose, and plan; by every avenue it comes out. It cannot be hid. That which is the very essence of the life will show itself always. It is so with Jesus Christ the Lord. The Majesty of His personality is as evident as the light of the sun.

The Pitch of His life. The plane of his life was not earthly. The one full dominant note, to which everything in His life was attuned, was God. "I must be about my Father's business." "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." "My meat is to do the will of Him that sent Me, and to finish His work." "I must work the works of Him that sent Me." These were the great controlling motives of His whole life. They that do the will of the Father are His real brethren. His disciples are to rejoice not that spirits are subject to them, but because their names are written in heaven. The kingdom of heaven was His atmosphere, as well as His endeavor. Careless of the traditions of men, He was jealous for the worship of God, and "valiant for the truth upon the earth."

Forgetful of self, His desire was that the Father's will should be done, and in Gethsemane He would drink the cup to the last bitter drop, facing all the foreseen tragedy of Calvary. His was a life, whose center was the throne of God, and every part in harmony with God, vibrant and responsive.

His philosophy. Jesus walked unfalteringly through the maze of earthly existence. To Him, life was no problem and the universe no riddle. His philosophy embraced the unseen and the eternal along with the visible and temporal. He knew the Creator in relation to His creation.

The anchor that held secure in every tempest was the one within the veil. For Him the source of all, the explanation of all, the end of all, is God. God is at the center of His thought. He is the Star by which He sets His course, and the Sun in whose warmth and light He lives and moves. He comes from God. He lives for God. He goes to God. All things are subsidiary, even tributary, to this. Here is His metaphysics, and His ethics; His philosophy of being, and His motives in conduct.

Striking, at once because of its simplicity and because of its sublimity, it gathers humanity in its grasp and lifts them out of self into service, and out of this world into the presence of God.

His ideal was a re-adjusted world, all life's forces adjusted and giving out their harmony—a redeemed humanity; we take the loftiest thoughts of men, and with these reach up, but ever we find His ideals tower above them, as the mountain above the boulder at its foot.

His purpose. His purpose was: To release, to unfetter, to cleanse, to purge, to reduce to order, to lead captivity captive, to give gifts to men. The purpose of His life was to save the world. It involved nothing less than destroying the works of the devil, to sweep from the earth the kingdom of sin and shame; to transform, and exalt, and glorify. His purpose was wide as the world, deep as human need, high as human possibility. High, inflexible, all embracing, all consuming.

Christ's universal of purpose is kin to His great universals of truth, sweeping through the whole realm of existence. He gets back of all, urging it all heavenward. He gets beneath all, lifting it all Godward. He weaves a robe of majesty and casts it about our poor humanity, and we are accounted worthy to be called by His name. He pours into barren, earthly waste the living water, and it awakes to flower and fruit. He touches the sightless eyes of blinded men, and we rise with vision, and behold our Lord; and beholding, we worship and adore.

These great purposes subjugate us, and we know Him for Master, from whom they all proceed.

3. *And There is the Mastery of Love.*

Love has her primacy well established in the Scriptures. Her title to the throne is made out for her by Paul in I Cor. xiii. And the last word was spoken on this when John declared, "God is Love."

There is no greatness like greatness in love. He who is supreme here, is greatest everywhere. It is here, where He who is greatest of all, is most Kingly. Measure Him, having in view the Scriptural dimensions of love. Its length, eternal; its breadth, embracing all creatures; its depth, forgiving all sins, all depravities; its height, reaching up to the great white throne. Judged by these infinities, He is Lord of all. Love sent Him to Bethlehem to enter

upon His humiliation. Love sent Him to Calvary to pour out His life on the tree. Love sends Him to every fiery furnace prepared for His people, by His and their enemies. Love forgives our sin. Love covers our heads in the day of battle. Love bears unfailingly with our faults and failures. Unfailing, unwasting, unwearied, unchiding Love.

This love moves us, sways us, masters us. It made Livingstone, in the heart of Africa, write, "Jesus, my Lord, my Life, my All—I again dedicate my whole life to Thee." It made Zinzendorf cry out, "I have one passion. It is He. It is He." It drew from Paul the surrendering cry, "The love of Christ constraineth us, that we should not live unto ourselves, but unto Him which died for us," and to acknowledge himself the bond-servant of Christ. "Whose I am, and Whom I serve."

Love can triumph in itself, where there is neither might nor majesty to re-inforce it; but when the three are gathered into one, it is the three-fold cord, unbreakable, leading us all in his captive train, and Love's captives are held most fast.

"But Thee, but Thee, O Sovereign, seer of time
  But Thee, O poet's poet, wisdom's tongue,
But Thee, O man's best man, O love's best love,
  O perfect life in perfect labor writ,
O all men's comrade, servant, king or priest—
* * * * * * * * * * *
  Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou crystal Christ?"

II. THE MASTER'S COMMAND.

The King speaks, and he speaks authoritatively, plainly, characteristically, saying, "Go ye into all the world and preach the Gospel to every creature."

1. *This is His Unmistakable Command.*

The imparting of truth is a slow and difficult process. But in this process the elementary and the structural emerges with most prominence. The great things are made plain. The more important the truth, the more distinctly is it set forth. This rule applies uniformly. That which is made unmistakably clear is therefore immeasurably important. The way of salvation is not made plainer than the way of service. The "great Commission" is the gathering

up of a mighty truth in words so plain, so distinctly clear, that not even a child can mistake their meaning.

2. *It is the Command Characteristic.*

That for which He laid down His life must be the supreme purpose of His life. This is not some new or strange thing he has introduced. It is the Christ behind the command, who gives the significance to the words. The command fairly glows in His personality. These great, unselfish, purposeful words came from a compassionate ministering, suffering, forgiving Christ. His body had been slain on the tree for this same world which He bids us save. If Christ had never given this command, it would have been a plain inference from His life.

We treat this command as if it were a mere incident in the life of Christ, forgetting that all His life was lived, and His cross endured that He might make a Gospel which He could command His Church to preach to the whole world. No man can be a real follower of Jesus Christ who does not follow Him in the most characteristic aspects of His life, that of loving service to His needy fellows.

3. *It is His Unchanging Will.*

It has to do with eternal issues. It is a question of what the world is to know about God, and of what it is to possess of eternal life.

The world is held under the power of three kinds of religion. There are the religions of *infamy,* like some of those of Africa and India, where gods and goddesses of revolting character are worshipped and sin is fostered by the so-called religion. There are the religions of *impotence,* as those of China and Japan, which are powerless morally because dead spiritually. And there is the religion of *inspiration,* which knows and worships a God of infinite holiness and love, which preaches a Saviour of infinite power and grace.

The religious teachers of the first mentioned class could tell no one anything about God, for they know nothing of Him. They could not tell one how to serve and worship God, being themselves ignorant of this. They lead the people through the maze of idolatry and superstition to immorality and eternal death.

The teachers of the second class could not tell you how to achieve the moral ideals of their own religion, nor how to be saved from sin. They guess at, and answer these questions in varied and incongruous ways.

The religion of inspiration alone has the true knowledge of God and eternal life, and for that reason it has a message for the whole world. It was Jesus, the Christ, the Logos, who gave us this truth. He commands us to give it to the whole world, even as He gave it to us.

It is His unchanging will. It is a question of the place He holds in this world of men. Until He is preached to the whole world, He can not become King of this world. And that keeps the world unfinished, imperfect. This prodigal world must return to God. This is part of the increasing purpose which through the ages runs. Until Jesus Christ is made King of the world, it is not in its true position before God, and He is not in His rightful place before the whole universe. The crown which He has won is this world. Something will be ever imperfect until this crown is placed on His brow.

III. THE DEMAND FOR OBEDIENCE.

1. *The Moral Obligation.*

We build our hope on the Solid Rock, mountain high. We look again at that foundation. It is Jesus the Lord, His might, His authority, His power and dominion. Nothing less can avail. "Who can forgive sins but God only?"

It is the voice of Infinite Majesty which says "Thy sins be forgiven." But it is that same voice which says, "Go ye into all the world and preach the Gospel to every creature," and by every process of consistent thought each of us is forced to say: "His power to save me is not greater than His authority to command me."

There is an impregnable validity in a true, rational process. You cannot break the links which bind together authoritative command and personal obligation. Christ welds these together in the great commission, saying: "All *authority* is mine, go ye *therefore*." Only an infinite authority could give such a command as this one; but when that authority has spoken, it is a categorical imperative for those who believe.

The question of unfulfilled duty to a lost world is a question between us and Christ Jesus the Lord; not between us and the needy world. The disobedient servant must answer, not to the unfinished task, but to the Master whom his disobedience has dishonored. Not only must we face a world of need, we must face the enthroned and sovereign Christ. His truth is kept bound; His love is kept back; His authority is set at naught by our disobedience. We stand face to face with Him, in direct and conscious personal relation to Him. He speaks with all His exalted authority, with all possible plainness. He speaks directly to our consciences.

There is an eternal moral order. Its sanctions are found in God's sovereign right to command, and our conscious obligation to obey. Objectively, the rights of Christ are sovereign rights; subjectively, the rights of conscience are sovereign rights. If once the conscience gets clearly before it what Christ commands, it must give itself up in obedience, or give itself over to destruction. Let us strive to get a clear idea of what Jesus, the King, wants done, then let us deal very faithfully with ourselves, with our convictions of conscience. Let us not be led away from the point. Let us not obscure it, or weaken it, or evade it. He has shown us His glory, He has given us His word of command. What wait we for? The King has spoken. "Whatsoever He saith unto you, do it."

2. The Spiritual Necessity.

The most important aspect of our religion is that of personal fellowship with God. The most significant aspect of conduct is that of personal obedience to God. A human life is at its sublimest reach when it is in conscious communion with the Eternal Spirit, and acts from the loftiest motives in its subjection of self to His revealed will. This is the most powerful sanction of our highest morality, as well as the vital breath of our spiritual life. One of the effects of this fellowship is the deep and settled conviction of the necessity of such meetings, that a continuity of spiritual experience is essential to our soul's sustenance. If you try to labor outwardly, without communing inwardly with Christ, you will find it impossible. Your strength will fail; your inspiration will die. The living water is to be dispensed without, hence it must be multiplied within.

Fellowship and obedience. But the reverse of this is just as true. If you try to hold high fellowship with Christ, and not do His will, you will find it impossible.

Fellowship and disobedience cannot dwell together. If we set His authority at naught, we will not seek His presence. When the father, returning to his home, is met half way down the walk by his child, who rushes to his arms, then you may be sure there is nothing of disobedience on the part of the child, which would keep him from his father's presence. But if when he leaves home another day, he seriously lays a command on the child, which all day long is disregarded and his authority defied, then there is no joyous welcome from the child, when he returns, but a shrinking from his presence in fear and unrest.

Fellowship in place and purpose. We cannot hold full fellowship with Christ, unless we enter with Him into His great plans. There is such a thing as an outgrown friend. Two may grow up in childhood together and are comrades during that period. In young manhood they separate; one to grow in thought and plan, in courage and achievement, to follow and find the really great things. The other, to loiter and play, and be disobedient to visions, and to be content with small things. They come together again in mature life, and after the first rush of pleasure at sight of the old friend, each seeks in the other that which is not there, and uneasy and dissatisfied with each other, they part company for all time, and are content to have it so.

The little, the worldly, the selfish, the unloving—these will not enjoy Christ's companionship. He is so different from them in vision and ideal, and plan and purpose, in the spirit of His life. How can one who takes his eyes off the larger part of humanity, and feels no compassion for a helpless world, enjoy communion with Him whose thought and compassion are so powerfully aroused for these same despised ones? Fellowship in spirit, and co-operation in work are bound together inevitably, vitally, essentially.

The Church cannot come into her own in spiritual things until she does God's will.

This is not an arbitrary arrangement. It is the eternal, spiritual law. It is true because of what God is, and of what we are. It grounds itself in the very nature of spiritual being. The missionary enterprise is not just one of the high degrees in religion. It

is elemental, it is vital. It is a matter of obedience, of fellowship, of religion in its most vital aspects.

Exaltation and subjugation. The facts of these Convention addresses may fade from your memory, but the spirit of them ought to be your lasting possession. Two principal lines of thought will be developed in the program, viz., the exaltation of Christ, and the subjugation of self.

If our delight in Christ as Saviour is the one great joy of our life, our obedience to Him as Master should be the one supreme devotion of our life. God becomes dominant in our human life by the mastery of the individual life. The complete mastery of any one life means the triumph of Christ in many more. For Him whose hand doth hourly guide the whirling suns, it were a small thing to master me; but to me whose life were otherwise a loss, His mastery of me is life and power.

"Make me thy captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

Who among this company of men would become a benefactor of all mankind, a world force, let him subject his whole life to the thought, and ideal, and purpose of Jesus Christ. Let him make the irrevocable commitment, then he will undertake with the recklessness of faith, daring all; then he will offer with the heedlessness of love, devoting all; then he will achieve in the power of Christ, conquering all.

This convention is only an opportunity. It may be worthless to you. It may be even an injury to you. But it may, if you are willing, be the beginning of larger things in your life. How much of "the serving love which is our life's fine gold" are you pouring forth? How much of your being is responsive to God? Here let us learn how to devote ourselves. Let us yield to our Lord Jesus as well as acknowledge Him. Let us surrender to Him, as well as confess that He is Lord. Let Him sway you. Let the authoritative Teacher teach you. We point to Him, and we can only do this. We have no love like His love; and no vision like His vision; and no purpose like His purpose. Let the King speak to you. Hearken to Him.

Go home enriched, treasure laden. Take back with you the increase of spiritual power which comes from entire surrender to God. He gives Himself to those who yield themselves to Him.

"Thou art the King of glory, O Christ;
Thou art the everlasting Son of the Father;
Thou sittest at the right hand of God,
In the glory of the Father:
Help thy servants whom thou hast
Redeemed with thy precious blood—
Govern them and lift them up forever."

If we will bow before the throne of the Majesty on High, abiding there until we are filled with the knowledge of His glory and power, until our whole spiritual nature is alive and responsive to His word of command, till we can cry out sincerely, "Thy will be done; Thy will be done in us, and in all the earth, as it is in heaven;" then we can arise and gird us for the toil, and go straight in the path of duty, unselfishly, unceasingly, and undauntedly.

THE BIBLICAL BASIS OF MISSIONS.

By REV. W. R. DOBYNS, D. D., *St. Joseph, Mo.*

"Man's chief end is to glorify God and to enjoy Him forever."

"The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule given to direct us how we may glorify and enjoy Him."

"The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

Unfortunately the race, when they were placed in a position of glorious privilege, fell from that exalted station, yet God did not leave all mankind to perish; he determined, not to reform, but to save every person, who would come to Him through faith in the Lord Jesus Christ. These He redeemed from present sin, and brought into fellowship and favor and justification before Him. It is not a scheme by which we hope to simply bring men and God together on good terms; it is not a scheme by which a man is to be brought simply into a better condition; it is a plan by which a man shall be absolutely redeemed and justified and placed in a position, as though he never had fallen.

It occurs to me that as soon as we see the position in which we have been placed as a race, and the significant revelation which God has given concerning us and our fellowmen, the basis upon which rests this great work concerning which we are deliberating to-day, must have for its chief characteristic the significant fact, that all men are lost. I don't mean by that that they are simply wandering; I don't mean that they are even in a very bad condition; I do mean what the Scriptures declare, that men are "lost." Do you know what that means?

I remember sitting by the side of a man discussing this one day. As we sat speaking of the kingdom, and the thought that "all men are lost," he raised himself, and standing in front of me put his hands upon my knees and said, "The Church of Jesus Christ does not believe it; we say we do, but we don't believe it." Do you mean to tell me that if every man in this house believed that every man outside of Jesus Christ was lost, that he would stop for a moment until he had carried that gospel to every man within his reach? Why,

certainly not. If he knew his own community was menaced by an epidemic of smallpox, he would direct all his efforts to stamp it out and get other men to do the same, until it should be stamped out, because he believed there was danger of death. But somehow this solemn truth of God as to man's lost condition, has not been impressed upon our hearts forcibly enough. The significant word of the Holy Ghost is, "He that believeth not shall be damned." It is because he has not believed in the Lord Jesus Christ. Do you know that there are over nine hundred millions of people who have not heard His name even, and if we are to believe the word of God, they are lost?

Did you ever sit by the bedside of one dying without hope in Jesus Christ? Did you ever minister to men and women, who looked up into your face and said they were lost? May God spare me the experience ever again. Once I had occasion to witness such a scene, in a dark, filthy region of the city of Chicago. A woman lay upon her bed dying and her little child, who had been coming to our Sunday School, came to the church and asked me to go to the house and pray with her mother. I dismissed the people and went. When I sat down beside her, her face was covered with a frown; she understood everything that was said. She could hear the holy word of God, but, in that awful hour she looked me straight in the eye and said: "It is too late, I am lost," and with those words upon her lips her spirit departed. Three days afterwards, when we came to lay the body in the grave, awful agony and despair was still written on her face. She declared that she was lost.

They are lost, yes, they are lost. Why are we seeking to enlist men and secure the means to send them to tell the nations about a Saviour? It may not be the world's idea, but it is God's idea, that men are lost.

If that be true there is another idea as a basis of this work, as outlined in the Scripture, and that is that there is salvation for all, solely in the blood of God's own Son. It is not a question of reformation; it is not a question of giving the world something, or anything, except one thing which we possess in abundance, the knowledge of Jesus Christ as the Redeemer of men. What brings great comfort to my heart is, that it is not our mission to save, but, it is to bear testimony in all the world regarding the Saviour. This is the truth of Jesus Christ, as the Redeemer of all men, and I can never rest until I have borne that testimony throughout the world, beginning at

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SCALE OF MILES.
0 10 20 30 40 50 75 100
Stations are indicated by red stars.
Tumen-ula
Ku-ju
Ai-chin
An-ju
Pyeng Yang
Wen-san or Gen-san
Cheng-chen-gang
Ya lu kiang
JAPAN

Hai-ju
Song-do
Sa-sool-mak
Pa-ju
KYENG-
Yang-ju
SEOUL
KWI
Che-mul-po
Ye-ju
Wen-ju
Hon R.
Chang-ju
Cheng-ju
CHUNG-
CHENG
Hong-ju
Kong-ju
Sang-ju
Mu-ju
Seng-ju
Chen-ju
Chin-ju
Fu-san
Kwang-ju
Na-ju
Neung-ju
TSU-SHIMA
To Tien-tsin 300 Miles
To Che-fu 150 Miles.
To Shanghai 300 Miles.
To Kobe 500 Miles.
Nagasaki 150 Miles.
YELLOW
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home, but reaching to the uttermost parts of the earth. It is not a system of truth even that we must reveal, but it is a personal redeemer, in whose personal sacrifice, rests the only hope of everlasting life.

Ten hundred millions of our fellowmen have never heard His name and during the thirty minutes that I am allowed to speak, four thousand and six hundred people will probably fall into the grave, two-thirds of whom have never heard of Jesus Christ. Do you believe they are lost? Some of you said you could scarcely spare the time to come here and the people who did not come, do you believe that if these had felt in their hearts that every solitary soul is lost without Christ, and with the help of God that these men could be saved, do you think you could have kept them away from here? I do not believe it. But, nevertheless, it is true. Men are lost and Jesus Christ alone is the Saviour. Need I tell you anything except that story? God sent a good man to Cornelius to tell him what to do to be saved. And when that man came, he told those gathered the simple story—a story that any man in this house can tell—of the coming, of the death, and of the resurrection of Jesus Christ, and that if they believed and repented they would receive the forgiveness of all sins, and the good news was for all nations of the world. That is our business, and that is the idea that we get from the Scriptures, in reference to what we call missions.

Then there is another thought I may call "The basis of missions," the characteristic idea, as indicated in the Scriptures. Every solitary man who has received this Saviour and this salvation must try to reach every other man the world over. He must begin at home, it is true, but he must not stop until he has reached the last man, woman and child in the world, and I do not believe any individual, or any church, has come up to the Scriptural idea, until it has begun at home and reached to the uttermost parts of the world, and has made every possible effort for heralding the gospel of Christ to all the world. I do not speculate as to the amount of money or number of men necessary. There must be a force adequate for the work. Paul in all of his preaching, had not preached the gospel in any one place for longer than three years at a time. I was struck with a sentence of one of the speakers last evening, when he said that everyone of us who has had a chance to speak to some soul and failed to use it, had failed to be true to Jesus Christ. Paul declared that he was under obligation to preach this gospel. He told the Colossians that he regarded it as a trust. You and I have a similar obligation to discharge.

See that we do it well. The Son of God said concerning only one person, "She hath done what she could." The idea in the word of God in reference to this, is that it shall be taken up in the light of the possibilities of the church; it should be taken up as the privilege and the joy of the church; for the thing that we should love is to carry the gospel throughout the world.

Then there is another feature in the Scriptures exhibiting this basis of missions; this we have most gloriously illustrated in our Lord's missionary career. If in the next few minutes God would put the guiding principles of that career into our hearts, my object in speaking to you will have been accomplished. We are told that He sent us into the world even as His Father sent Him. When He declares to you and me that He is the Light of the World, and that we are also, it behooves us to find the point of similarity between the characters.

Three grand principles marked His life. He went out on the basis of *love* for all the world. I doubt if we love men. I know some men love souls, but I doubt whether we as a church love men. I know we are desirous of getting them into the church, but, do we really love them? The Son of Man loved men. It made no difference what the man's character or the woman's character was. A woman was taken in adultery, of whom the accuser stated, "There is no doubt about her guilt, the law of Moses is that she shall die;" but this man flooded her heart with His love and said, "Sin no more and go with My benediction." Christ was not afraid to touch the leper; it did no accrue to Him as contamination in any sense. The love He had was antiseptic. He was accused of being a friend of sinners and publicans, but it never disturbed Him because He loved such. "God so *loved* the world that He gave His only begotten Son." Do you love men's souls or not?

The second thing that marks His career is *sacrifice*, and I do not mean simply the sacrifice of Calvary, I mean the sacrifice of His whole life, that sacrifice, which lay itself down as a constant offering for other men, in a service that would redeem other men.

One night as we were going home from a mission in Chicago, we were passing a place called "The Bloody Triangle." A man was with me; I was afraid to go alone. We heard a tremendous noise in a house on the side of the road. I could not locate the noise, but my friend, who was more acquainted with the surroundings than I, found

the door, and we entered. There we found a woman lying in a pool of blood. A drunken brute had slain her. There seemed to be something under her arm; a little baby looked up into my face and smiled, but the arm that had protected it had been broken in three places. She loved it; she gave her life for the little one. Are you doing that for men's souls? At what point are you willing to give up your life for the service of Jesus Christ? "Whosoever would save his life shall lose it, and whosoever will lose his life for My sake shall find it," for "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

We profess to be followers. Should it be anything short of a duty, to say nothing of a sublime privilege, that our lives should be laid down as a willing sacrifice, to be used when, how and where He pleases? There are lots of young men here this morning. Would to God that I had had the opportunity twenty years ago that you have now. Let your life count for something in this world. It will count for most if you give it to Jesus Christ, and if you sacrifice it in the service of your fellowmen. Your life will amount to the maximum of success if you give it unreservedly to Christ. The most marvelous hopes that ever thrilled the breasts of men are ours to-day, but this matter ought not to stop here. We should strive to make our hopes real. Parents of to-day are willing that their daughters should marry an attaché of some foreign legation and live abroad, but they are not always willing that they should go to foreign countries as ambassadors of Christ.

That dark field of the Congo yonder, as far as our church is concerned, is marked with the graves of those who have given their lives for His cause. Our brethren sleep beneath the sod; they gave a consecrated life to Christ. Every solitary mission field is marked with such sign-boards, and they are signs that call to glory those who follow in the steps of Jesus.

One other thing that marked that missionary career is *service*. That is the thing to which men are being called to-day. That is the invitation of Jesus Christ to His church to-day, yea, that is the call of to-day. God has intended the proclamation of the gospel by the church throughout all the world; it ought speedily to be accomplished. There are scores of men and women in our church who are willing to make the sacrifice and go to the field, but they are not always encouraged as they should be. Our Lord's service is our example, and

if it be followed, we need have no concern about the results; simply do the work. Make sure we are serving as it pleases Him, and the work will soon be accomplished. We should keep eyes on the Master, and all will be well.

I took my little baby to the window one day to show the sunset. She began toying with the window curtain. I said, "Look, baby, look," but her vision never got beyond the point of her father's finger. I kept taking her there and after a while she began to notice what was in the street; then she would wave her hand to the neighbor across the way; then later she toddled across the street to divide her good things with her neighbors. Some day, perhaps, when these arms are folded in rest, into the heavenly blue of those great eyes will come the glory of the setting sun.

Two thousand years ago the Son of God took His infant church in His arms, and held her at the window of her opportunity, and with pierced hand pointed to the religions beyond and to the flaming glory, not of sunset, but of an eternal rising. She toyed a long time with the window curtain; she finally began to notice things in the street. Now she is reaching across the seas and giving the bread of life to thousands of starving heathen. May we not hope that the day is near when the church with quickened step and clearer vision shall have preached the gospel in all the world and shall usher in the day, not of sunset, but an eternal rising, when His glory shall be seen not only in our own land, but shall flood every mountain and vale from the Cape of Good Hope to the Artic Ocean, and from the Pillars of Hercules to the Yellow Sea.

THE DYNAMIC THAT IS TO SAVE THE WORLD.

By REV. JAS. I. VANCE, D. D., *of Newark, N. J.*

What the church needs in this conflict is not more machinery but more power; something to drive the machinery and organization we already have; I am to speak to you about the power.

By the quiet waters of Gallilee, as the first flush of the morning sun cast its glory over the landscape, the Risen Christ met a man who was to do almost as much as any man of that, or any age, to save the world. There by the seaside, Christ indicated to this man that which would make him a saviour of his fellow man. He asked him one question, and this was the question: "Lovest thou me?"

The man was unpromising material out of which to make a world leader. He had been neither constant nor courageous. He had been blessed with great privileges and opportunities, but he had denied all. At the crisis he had repudiated his Master. This is the man Jesus picked up out of shame and humiliation, and set him to the task of saving the world. It is the biggest business in the world and a small dynamo will not suffice. There is needed the mightiest motive that can play upon a human soul without consuming it. Jesus supplied the motive. He charged the man's personality with the dynamic that is to save the world. He said to him: "Do you love me?"

Jesus did not say "Simon Peter, are you sorry for having denied me? Will you promise to be good? Will you promise never to do so again?" He might have said, "Yes," to all this and been worth no more for the uses Jesus proposed to make of him than so much sawdust. For Christ was not after a little figure of human perfection. He was not after a piece of pious statuary to set in some niche in glory. He was after a man to save the world. So He said to him, "Simon Peter, do you love me?" He charged that man's personality with the dynamic that is to save the world. The dynamic is **Love.**

Jesus did not say to Simon Peter, "Do you believe in Me?" A correct and adequate faith in Christ is, of course, important, but one may have that and take very little interest in his fellow man. Something more than orthodoxy is needed. One may be theologically sound and as cold as ice and indifferent as death.

He did not say to Simon Peter, "Will you confess Me, will you promise that you will not be ashamed of me?" That, too, is important, and yet one may make an adequate confession of Christ and be little interested in his fellow man. Something more is needed than spectacular religion or pious exhibits.

Jesus did not say to Simon Peter, "Will you preach Me?" That is important, too. Nothing is more important, and yet He must be preached in the right way. It is possible to preach Him, so as to conceal Him. There are preachers who never strike fire, whose pulpits are ice packs and whose sermons camp by the frozen sea. Jesus said to this man, "Do you love Me?"—this is the dynamic that is to save the world.

It is a heart motor. It is not a dynamic of thought, or of volition, or of conduct. It is a passionate devotion so intense that it masters the intellect and drives the will and controls the conduct. It makes of the heart a flaming conviction, and of the will a fiery furnace of zeal, and of the conduct of shekinah, aflame with the Divine presence.

Jesus said, "Do you love Me?" If love is to flame, it must be fed, and the fuel it must be kindled with is love for God Himself. So Christ said, "Do you love Me?"

What is love for Christ?

Let me say in the first place, that it is not to be confounded with a passion for humanity. There are some people who have very little interest in Jesus Christ, but who have passion for humanity, and who start out to save the world because of the passion they have for humanity. A passion for humanity is not an ignoble passion. It is better to be interested in people than in things. It is a great deal better to love people than money. People can love you in return. They do not always do so, and when they fail to do so, a man who is interested in people because of his passion for humanity finds his zeal dying out and his interest waning, and his enthusiasm growing cold, and finally he becomes disgusted with the whole business, and he finds himself saying, "These people are ungrateful. They are not worth helping. I wash my hands of the whole business."

Now there are things to be done for humanity. People need much. The streets are full of peril. They need decent houses to live in. There are women and children at the mercy of godless landlords. There are lots of things to be done for people. And it

is a fine thing for one to follow in the footsteps of Abou Ben Adam and say, "Whether or not you write me as one who loves God, write me as one who loves his fellowman." That is good as far as it goes. But, I tell you that will never save the world. It may clean up a few plague spots; it may open some recreation centres; it may get a child labor law passed; but it will not save the world. You might as well try to purify a dirty river by planting flowers along its banks, as to try to change the world by changing the surroundings of the people. If we ever are to lift this world there must come down from God the motive power that will enable us to do so. A man can't raise himself by pulling at his boot straps.

Let me say that love for Christ is not to be confounded with genius for organization. There are some people who do not have a passion for humanity, but who do have a genius for organization, and they start out to save the world with machinery. There are some good people all of whose altruistic impulses run to machinery. If they have a new spasm of pity they organize a stock company to handle it. If they have a fresh wave of enthusiasm, they call their friends and neighbors, adopt a constitution and by-laws, elect a president and secretary, and fix dues. They believe in saving the world that way. They would save the world by red tape—they worship method. Is that what Christ had in mind when he said to Simon Peter, "Do you love Me?" Did he mean to say to him, "Simon Peter, have you got administrative ability? Do you think you could keep a dozen stenographers and an army of clerks busy, sending out good literature?" Far be it from me to be such a pagan as not to see the beauty of saving this poor old sin-sick world scientifically. If we are going to give a beggar a dime, let's give it to him scientifically. If we are going to give him a dime, let us spend twenty-five dollars, if necessary, in having his record searched and that of his forbears unto the tenth generation, and if, after all this investigation, he is found to be worthy, and we are sure it will not damn him for time and eternity, in God's name, let him have his dime, or at any rate let him have the chance to earn it. I am afraid that our benevolent work is getting so scientific that it has lost its heart beat. Let us remember that even poor people have some feelings. There is a charity which pauperizes, because it is indiscriminate, and there is a charity which damns, because it is heartless. For my part, if I must choose between the two—

the charity that pauperizes and the charity that damns—give me the charity that pauperizes.

In the next place, love for Christ is not to be confounded with a political, industrial or economical enthusiasm. There are some people who have no love for Christ but who have an industrial, or an economic, or a political enthusiasm, and they are starting out to try to save the world with their enthusiasm. No doubt there is something for these gentlemen to do. There is always something wrong, and always something for the reformer. We would like to have the tariff question settled right. We would like to have the currency question settled for all time, and the labor question adjusted, and the drink question removed from politics. There is always something wrong. Here the men with a theory take the platform.

The last class of people to offer us a panacea for all our ills is the political socialist. He comes forward like Cervantes' hero, Don Quixote, who accompanied by his silly squire, and seated on his raw-boned steed, Rozinante, levels his lance against every innocent windmill on the horizon. And so the modern political socialist mounts the steed of his various vagaries, hurls himself against every windmill that offends the skyline of our political life.

Is that what Jesus had in mind when he was talking to Simon Peter by the seaside? Did He mean to say, "Simon Peter, are you sound politically, and have you got the right view on the labor question? Are you absolutely orthodox on all economical matters?" Is that the way Jesus approached this question with Simon Peter? By no means.

I am not saying that there is nothing for these gentlemen to do, for there is a great deal for them to do. I am not saying that there is no merit in the positions that they occupy, but they will never save the world that way. I will tell you why. They are thoroughly selfish. What is the political question to-day? Why, the political question is simply a question of how to get in and stay in. What is the labor question to-day? Why, the labor question is simply how to make the man who employs you pay the wage you think you ought to have. I am not saying that there is no merit in that question. I think there is a great deal. But, I am saying that it is a selfish question, and that we will never save the world that way. What is political socialism stripped of all high sounding rhetoric? What it amounts to is simply a question of trying to get the man

who has something, to share with you. Probably this is not entirely just, but this is a story illustrating, to a certain extent, the attitude of socialism. Some said to one of these men, "Do you mean, if you had a thousand acres of land, you would give five hundred of it away?" He said, "Yes sir, certainly." "If you had a thousand dollars, would you give half of it to your fellow man?" "Most assuredly, I would." "And, do you mean to say that, if you had two suits of clothes, you would give one of them away?" "No, I have two suits of clothes."

Do you know that socialism is the antipodes of Christianity? The watchword of political socialism is "to get all you can," and the watchword of Christianity is "to give all you can." Do you mean to say you can save the world that way? Even a grain of wheat could not save itself that way. Christianity is not an industrial or political or economic enthusiasm. What is it? It is just love for Christ. This is the dynamic that is to save the world. It is passionate devotion to the person who is the Saviour of the world. It is unswerving allegiance to Christ. It is that sort of a passion resident in a human heart, and that is the only place between earth and the skies that a passion like that can find a resting place. You cannot find a house for it in a piece of machinery. It has got to be a heart beat; it has got to be a soul throb. When that sort of a passion takes hold of us, every other question will have been solved. There will be no longer any lack of either courage or constancy.

Follow Simon Peter from this hour on, and see how his enthusiasm glows, like a million burning suns. Follow St. Paul through all his tribulations and hardships. What sustained him? He tells us. He says it was the Love of Christ. He had become charged with the dynamic that is to save the world.

Now, when this passion takes up its abode in our hearts, and we look out on our fellow men, we see in a man precisely what Jesus saw. The man who looks out with passion for humanity, sees only the human product of a process of evolution, a creature slowly climbing up the scale of being, and he works for him as a man. When he looks out at him through genius of organization, he sees the victim of vicious surroundings. He tries to change his vicious conditions. When he looks out through an industrial or a political or an economic enthusiasm, he does not see the man at all. He sees only the mob, the mass, and he begins to talk of eras, and epochs. But when he looks out on his fellow man through love of

God, he sees the soul of man, the divinity that is locked up inside the man; and he says, "He is my brother. He is brother of mine by right of Christian fellowship with my Saviour, and if he is poor he must be helped, and if he is weary he must be refreshed, and if he is in sorrow he must be comforted, and if he is lost he must be saved."

When we look out on our fellow man from love of Christ, we feel towards him precisely as Christ felt, and we begin to love him as Christ loved him, and I tell you that is the only thing that will ever lift a man. You will never transform the character of a man until you bring to play upon him this wondrous thing called "love."

"Fold the banners, smelt the guns,
Love rules, her gentle purpose runs."

When you look out on your fellow man with love for Christ, you not only feel for him as Christ did, but you begin to do for him precisely what Christ did. What was that? In a word, it was laying down his life. When we love our fellow men enough to make a sacrifice for them, and to die for them, and live for them, then there is no longer any conflict. The victory has been achieved.

Is it not perfectly evident that what the church needs to-day more than anything else is a new baptism of devotion to Christ? We have been trying all sorts of things, resorting first to one thing and then another, to anything to get a congregation. Might it not be worth while for us to go back to the Apostolic standards, and try love for Christ, and see what that will do? I will tell you what it will do. It will save the world, and it is the only thing that will. There is a story that comes down from the early days of Christianity. It goes on to say that one day news came to the Roman Emperor that all of the gladiators, forty in number, had accepted Christ and had made a profession of their faith in Him as their Saviour. The Emperor was enraged and immediately gave orders that these men be required to recant. In the event of their failure to do so, they were to be transported to the bleakest and dreariest spot in all the bleak and dreary Alpine mountains of Northern Italy, and there, without food or shelter, they were to be turned out to die. The message was carried to the men, and to a man they declined to disown their Saviour. In company with a guard of Roman soldiers, they were taken north up among the Alpine summits, among the eternal snows, and there, in the bleakest, dreariest and wildest

spot that could be found, without food or shelter, the poor wretches were turned out into the wintry night to die of starvation and exposure. That night, as the Roman officer lay in his tent, he was disturbed by a chant that seemed to be borne in upon him by the night winds. Listening, this is what he seemed to hear, "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for him the crown." He sat up and listened again. There was borne in more distinctly "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for Him the crown." He began to think about the devotion of these men for their leader. He knew something of the devotion of a Roman soldier for the empire, but he knew that the breast of a human soldier was a stranger to a devotion like this. As he marveled at it, suddenly a poor wretch came stumbling through the flap of his tent and fell on his knees and begged permission to recant. The officer looked down on him and said, "Art thou the only one of thy number that durst ask this?" and he said, "The only one." Tearing his cloak from him, he threw it over the poor wretch and said, "Then, by the gods, I will have thy place," and out into the night he went, and the chant unbroken again arose, "Forty wrestlers, wrestling for Christ, ask of Him the victory, and claim for Him the crown." Oh, my brethren, that we could have a devotion for our Saviour like that! Then the salvation of the world would be easy and it would be soon.

THE SPIRITUAL IMPULSE OF MISSIONS.

By REV. JAMES H. TAYLOR, *Washington, D. C.*

The personal elements in missions are distinct and emphatic. In the final analysis of the problem of missions, the individual must ever appear charged with grave responsibility and with great opportunity. In fact, any kind of evangelism must involve the individual, for the plain reason that any great resultant movement is not the product of a crowd, but is traceable to some one individual who has caught a vision or heard a voice. The crowd has only followed the call of the leader. Hence this matter of missions is a very personal thing and relates to each individual. Any question, therefore, as to the impelling motives of this great work, presents a distinct personal bearing and each must answer for himself whether these impulses are in him. If this whole matter of Missionary Enterprise could be cut loose from a kind of generic relation to the church and be made more individual and personal, the effect would be splendid. This is a feature of the work that the Laymen's Movement is accomplishing, and though it may not be advertised as one of its special results, if only a by-product, it is of immense value, in making missions a personal business. An awakening is always needed to emphasize the value of this work. A survey of the world, with its tremendous death rate; a glance at the many nations which know not Christ; the contemplation of the fact that in the Gospel we have the panacea of life; this must arouse us to a sense of personal responsibility.

Any genuine impulse of missions must be of a spiritual kind, else there is no promise of permanent interest. The moving forces must be spiritual, for a spiritual enterprise demands spiritual impulses. The spiritual facts which impel to this enterprise constitute the very dynamics of missions. They are the real factors in this work and they are personal.

LOVE FOR SOULS.

(1) A love for the souls of men must be a constraining fact. "The love of Christ constraineth us," binds us, encircles us in this work. But this must be a personal thing, a personal concern on the part of each one for the man who has not this Christ. It is impos-

sible to read the biography of Jesus without being convinced of His supreme concern for the souls of men. It was an intensely personal love, a real love, a love that made Him forget weariness and hunger, if He might win a soul; a love that made Him sit up at night to win another soul. It was an intense, real, personal love, that filled His life and was the secret of success. It has been this personal concern for the souls of men that has been the moving factor of great missionary enterprises. The Moravian Church has been often held up as an example of great missionary zeal. But back of this was the love of the one man, Count Zinzendorf, who exclaimed, "I have but one passion and that is He." Trace this principle, and it will be continually evident that there has been a great personal concern on the part of some one person, who has been filled with a love for souls. Back of the organization of many missionary societies, this principle appears. The Baptist Missionary Society (1792) was the direct result of the constant and faithful concern of William Carey, and even Carey owed a debt to David Brainerd. It is really this fact that is the reason for the founding of all missionary societies, but it is the personal phase of the principle which is the heart of the whole thing. Back of this Laymen's Missionary Movement was the personal concern in the heart of one man.

The most impressive appearance of this fact is in the lives of missionaries whose intense love for souls has led them to surrender all to this work. In fact, it is not possible to explain the lives of these servants of God except on the basis of an intense personal love for souls. Some of these lives stand out in bold relief against the background of missionary history, and they challenge us to sacrifice and service. There is nothing more thrilling in adventure than the biographies of these men and women, who animated by a personal love for the soul of the other person have gone to every part of the world. They have been the pioneers, who blazed the way and in many cases left the marks of their blood on the trail. The very mention of their names is inspiring and invites us to "attempt great things for God." On the walls of my study are the pictures of some of these men, these heroes of God, who have left marks on the world. They furnish for me constant inspiration, and though being dead, yet speak of a love and service for the souls of men, that death has not eclipsed and time has not marred. But the personal question involved, and the real issue is this: Do you personally care about the salvation of the souls of men? "Is it worth

nothing to you?" Is this a real problem, and a real fact, with a specific bearing that is uncomfortably personal, or is it a kind of generic responsibility resting on the Church? The great issue seems to be this, that this whole matter is important, because it is real, and because it is personal. Do you love the souls of men to the extent that it involves your possessions and your life? Will you put your blood-mark on it? If so, then the spiritual impulse of love is yours.

DEEPER SPIRITUAL LIFE.

(2) A deeper spiritual life is a spiritual factor and an impelling motive in missions. "Let us also walk in the Spirit," is good Apostolic advice. Spiritual awakenings and demands for deeper spiritual living have nearly always been followed by evangelistic movements. There is a tendency to complain of the lack of deep spiritual living and the wail goes up that "Plain living and high thinking are no more." But really this is not altogether the case. There is large need for more consistent spiritual living and for that estimate of the spiritual living and for that estimate of the spiritual type of life that makes it something to be earnestly striven for. It was the demand for a more genuine and consistent spiritual life that gave rise to Methodism, and here is the illustration of the principle of an evangelism following a spiritual demand. The same kind of demand brought about the Keswick movement in England, which stands for a deeply consecrated life. The China Inland Mission and some other missionary movements have proceeded upon the principle of more earnest and consecrated Christian living. This is a healthy and valuable demand and the recognition of this need means spiritual activity. The demand for deeper spiritual life clears the atmosphere for missionary zeal and enterprise.

It is a significant fact that the opening of the nineteenth and twentieth centuries have as a common bond, a great missionary movement. In the opening of the nineteenth century, there was a missionary uprising of a few men; in the twentieth century there is the missionary uprising of many men. Each century had as its preface, the call to missions. God grant that in all the chapters of this present century men may live up to the note and the call of the first chapter. This Laymen's Movement, which is having a vital relation to the spiritual life of men in the church to-day, is veritably a Missionary Renaissance. The Twentieth Century

Renaissance is not in literature, nor art, nor government, but in Missions. We face an age of Renaissance, and the heart of the movement is Missions for Men, and Men for Missions.

But the personal question appears here also. Does this missionary problem touch my life? Is it a thing that involves me? It is quite easy to endorse Isaiah's answer, so long as it affects Isaiah, and we can applaud his decision. But too often it is the case, that fearing lest these things may in some way get too personal in their demands, we change the words a little and say, "Here am I, Lord, send somebody else." The question is, how vital and real and personal is this to me, and does it touch my life? When we make others believe that we regard the things of the kingdom as of prime value and back it up with our lives, then there will be a sound of going in the mulberry trees. If this whole thing involves our lives and in some way we can demonstrate that we mean business, then under God we will give to this great enterprise the impetus of love and life.

A short time ago it was my privilege to entertain one of the really great men in the world, who are doing things. He has been a most wonderfully successful missionary. What so deeply impressed me about this quiet, modest man, was, that his life was involved in his missionary enterprise to the extent that he would give anything, even life, to make it a success. His spiritual life was real; and it made the man the "real thing." A consecrated spiritual life is an impulse to missionary work.

PRAYER OF FAITH.

(3) The Prayer of Faith is a spiritual factor of power for missions. The policy of Faith and Prayer has always been the best policy for the church. "By faith the walls of Jericho fell down," and I beg to disagree with the suggestion that these walls were stone hedges. In that valuable book, "The Key to the Missionary Problem," the writer declares that the key to the whole problem is Prayer. The fact of Prayer in missions, as a prime factor, cannot be too much emphasized. "More things are wrought by prayer than this world dreams of," and the "effectual fervent prayer of a righteous man availeth much." The Prayer of Faith is a splendid combination. As an illustration of the value and place of prayer in missions note the following: At one time in the experience of

the China Inland Mission there was need of more missionaries and money. It was agreed that through prayer request be made for one hundred missionaries and for fifty thousand dollars. As the clerical force was small, it was decided to pray that the gifts might be in large amounts. When the final returns came in, after days of fasting and prayer, the answers were tabulated. There were six hundred offers of workers and fifty-five thousand dollars in money, the smallest check being for twelve hundred.

This is above all times a time to pray. We face a great spiritual crisis. The doors of the nations are open as never before. Hands are outstretched from every land and voices are crying: "Come over and help us." The church never had such an opportunity and may never have again. This great spiritual crisis is the chance of the centuries. Back behind the opening of these doors of the nations are the prayers of the saints for many years, the spiritual momentum from the past. We have heard the creaking of these doors upon their hinges and we must not let them be closed. They must stay ajar. Let us pray, then, that God will keep these open doors wide open, that the King of Glory might come in. This is a critical decade of a critical century, because it brings this opportunity. Prayer must be our resort. There is more than chance relation between the movement of men in missions and the open doors. Men, and brethren, who knoweth but you have come to the kingdom for such a time as this?

THE REAL DYNAMIC.

(4) The Holy Spirit is the real dynamic of Missions. "Ye shall receive power after that the Holy Ghost is come upon you." This is the power that we need and the power that will prevail. Without this Spirit, no real work can be done and no substantial results secured. This is the first that makes facts and figures glow. There is a sign on one of the avenues of our city that is not visible until an electric current is sent into it, and when this current of power traverses the wires, the attention is at once captured by the light of the hidden power. So this Spirit's power can make the facts of missions glow, and if this great enterprise is held up with the aid of His Spirit, it will draw men unto it. But not only does this Spirit help us to witness, but He must make our lives powerful in this cause. This is the power that "dynamizes" life. It "dyna-

mized" Peter, and John, and Paul. Did you ever see such missionary enthusiasm as there was in Paul? That most invincible personality with indestructible enthusiasm. This was the secret of his life.

This same Spirit "dynamized" the lives of Wycliffe, and Calvin and Knox, and Wesley, and Whitfield, and Edwards, and others who received this power. This same Spirit "dynamized" the lives of those missionaries who are really the "Old Masters," Carey and Judson, and Mills, and Martyn and Livingstone and Chalmers, and Williams and Duff and Patteson and Morrison and Mackey and Keith-Falconer, and all the host of them. And in later time, Paton, and Hudson Taylor, and Lapsley. It was this Holy Spirit that made such lives powerful. This spiritual dynamic is the "irresistible grace" of missions. With this power the doors can be kept open and the obstacles can be overcome.

The personal question here is this: Have we prayed earnestly for the power of the Spirit in our own lives? If His coming shall mean to any of us that we must be willing to sacrifice some things and endure some loss, will it not be a joy to have Him "dynamize" our lives?

This gathering of men is more than significant; it is almost prophetic. Surely if men have once turned to this business of missions and put the hand to the plow, they will not look back. It promises then the allegiance of men to this enterprise, an allegiance firm and constant, backed by love and life and prayer, and inspired by His Spirit. May we all as men rejoice that He has counted us worthy, putting us into this ministry, and may He give us grace to do this task.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

By REV. EGBERT W. SMITH, D. D., *Louisville, Ky.*

1. Our subject is so large, and our time so limited, that we shall skip all introduction and begin at once with the statement that upon its missionary spirit depends not only the spiritual vigor but the very existence of the Church.

To the Jewish church the missionary outlook was given at the beginning. To Abraham God said, "In thee shall all families of the earth be blessed." A few choice spirits caught the vision. The 67th Psalm is a prayer for blessing that "Thy way may be known upon earth, Thy saving health among all nations." Isaiah had the missionary prospect in all its beauty. Old Simeon with the infant Jesus in his arms spoke of Him as "a Light to lighten the Gentiles." But the Jewish church as a whole thought only of itself. When Jonah found that God was about to have mercy on people who were not Jews, he fell into a rage. When Paul at Jerusalem said he was going to preach to the Gentiles, the Jews cast dust in the air, and cried, "Away with such a fellow from the earth." Because they were selfish and self-centered, because they refused to be the light of the world, God took the Jewish candle out of the candlestick, and the nation went into darkness.

For the same reason the Christian Church went into the Dark Ages. It turned its candle into a dark lantern, and said, "So long as I see the light, I care not who is in the dark." North Africa and Syria and other lands, to which now we are sending missionaries, thirteen centuries ago were starred with Christian churches. But they became self-absorbed. They forgot their missionary character; and God removed their candlestick out of its place.

This is what Christ's own words would lead us to expect. "Go ye and make disciples of all nations, and lo, I am with you alway." If we want Christ's presence, we must obey Christ's command. The one is conditioned upon the other. To whom does God give His Holy Spirit? Let Scripture answer: "The Holy Spirit which God hath given to them that obey Him." The non-missionary church, therefore, need not be surprised to find itself, sooner or later, a spiritually cold and dead church. In 1812 a man in the Senate of Massachusetts objected to the incorporation of the American Board

of Foreign Missions on the ground that "the country had no religion to spare." It has been well said that if that objection had prevailed, by this time the country would have had no religion to keep.

In the history of the Christian Church, missionary obedience and spiritual vigor and revival are seen to go hand in hand. A hundred years ago, Andrew Fuller, becoming alarmed at the spiritual lethargy of the church, preached a sermon on the duty of the church to give the Gospel to the world. He followed it up the next Sabbath with a sermon on the duty of the church to give the Gospel to the world. The third Sabbath the same theme was presented. The people then began to ask, "If this Gospel can save the world, can it not save our own children, our own community?" and from those missionary sermons there sprang one of the most memorable revivals in the history of any church.

The eighteenth century was non-missionary. The nineteenth was missionary. How do they compare in spiritual fruitfulness? Did the exportation of religion diminish the stock at home? Let the figures answer. In the eighteenth century, Christianity gained nearly as many new adherents as during the first thousand years. In the nineteenth century, in home lands alone, it gained nearly three times as many new adherents as during the first fifteen hundred years. The spiritual muscle trained to throw the Gospel half round the world, can send it with all the greater force into the hearts and lives of those not so distant. If we build a fire big enough to warm and illumine men on the other side of the globe, the added heat and light will be felt first of all and most of all by those nearest the fire.

2. The Foreign Mission enterprise is a supreme incitement to Christian faith and loyalty.

To overthrow civilizations and religions that were hoary with age before Christianity was born, that are held by hundreds of millions of men whose habits of thought and systems of belief and whose social and moral structure of life have been hardening through thousands of years into granite strength—to do this without using any of the ordinary means, neither military nor civil power, neither social nor official influence, neither financial nor material inducement of any kind—surely an undertaking so patently impossible from every worldly point of view might justify the declaration of the British East India Company, in the beginning of the nineteenth century, that "This sending of Christian missionaries

into our eastern possessions is the maddest project ever proposed by a lunatic enthusiast." Yet to this undertaking the Church has committed itself. Why? The one answer is Christ. The authority for Foreign Missions is Christ. The purpose of Foreign Missions is Christ. The power in Foreign Missions is Christ. The Foreign Mission enterprise is the Church's supreme exhibition of her obedience to Christ's authority, her loyalty to Christ's purpose, her faith in Christ's power and promise. It tests and stimulates in her this spirit of confidence in and consecration to her Lord, as nothing else does or can.

3. The actual fruits of Foreign Mission work are such as to fill the Church with a fresh and rejoicing consciousness of the presence and power of her Divine Lord.

Though the work thus far has been, of necessity, mainly foundation work, sowing rather than reaping, yet already in non-Christian lands there is a native church, as large as all the Presbyterian churches in the United States put together; and last year alone, in the presence of dangers and difficulties which we cannot even begin to imagine, there stood up and publicly confessed Christ nearly twice as many heathen men and women as the whole number won to Christ by the combined efforts of all the Presbyterians in this country. Among the most debased and degraded peoples of the earth the gospel has wrought such miracles of transformation that Charles Darwin, the great scientist, seeing them with his own eyes, was compelled to declare that, "The lesson of the missionary is the wand of the enchanter." And in that very land where Christian missions were pronounced in advance to be the dream of a lunatic, the English Lieutenant Governor of Bengal has recently stated, "In my judgment, Christian missionaries have done more lasting good to the people of India than all other agencies combined."

4. The missionary enterprise keeps before the Church the true conception of Christianity. The distinctive feature of our religion is its universalism. Other religions are local, national, ethnic, for particular races and peoples. But the religion of Jesus Christ is for all races and peoples. To make it anything less, to change its compass or its scope, is to change its character. It is to put a provincial narrowness in it, and a provincial accent on it. Now a provincial Christianity is not the religion of Jesus Christ, and a provincial

Saviour is not the one who said, "And I, if I be lifted up, will draw all men unto me."

5. It holds the Church true to its chief purpose. The Church's supreme business, what is it?—to give Christ to all the world. If we believe that in Christ alone is found the truth that satisfies the intellect, the power that regenerates the life, and the hope that illumines the future; if we believe that to men's need of Christ there is no exception, and to His power to save them there is no limit; if we believe that He is the gift of the Father to all, that He died to make atonement for the sins of all, that He has been lifted up to draw all men unto Him; then we must believe that the Church's first duty is to give the knowledge of this Saviour to all mankind. For this primary purpose she was organized, equipped, empowered and commissioned by her Lord's latest and greatest command. A church whose congregational life is not adjusted to this missionary end, is like a ship whose curving prow is placed at the side or rear of the vessel. Its progress is crippled, its efficiency impaired. The missionary enterprise blesses the Church by putting the prow in front.

6. It lifts the Church to the true conception of human brotherhood and responsibility. It opens our eyes to the truth that all God's peoples are made of one blood, that all nations, even the most distant and heathen, are members of the great human family, each one having the same inherent right to know that God as revealed in Jesus Christ, and to call Him Father. It teaches that no brotherhood less wide than the brotherhood of man should satisfy the heart of the disciple, as nothing less satisfied the great heart of the Master.

We call ourselves broad, when too often we are the victims of a narrow insularity. Our own ends, our own community, our own nation, are the boundaries of our interests. We will think of the other side of the world if we can make money out of it, but not of ourselves as bound to it by any ties of high motive or duty. Let us be sure that such selfish denial of brotherhood rests under the anathema of Him who loved and who died for us all.

Says a traveller, not himself a Christian, "One day I stood near one of the great temples. With me was a friend. While we stood there, there came a native woman carrying a little child in her arms. She took no notice of us, but when she got to the foot of the temple

steps, she threw herself prone on the ground, holding up the baby in her arms. It was a poor little, feeble, sickly child. And she prayed, 'Oh, grant that my child may grow healthy and fair like other children. Grant that it may grow strong. Oh, hear the cry of a mother, and a mother's breaking heart.' As she was going away, we said, 'Friend, to whom have you prayed?' She said, 'I do not know, but surely somewhere there must be someone to hear the cry of a mother's heart, and to keep a mother's heart from breaking.'" In all this universe is there anything as hopeless as a heathen's grief, or as dark as a heathen's grave? And oh, what a change it makes when they learn of Him who came to heal the broken-hearted, and who said, "I am the Resurrection and the Life." Said a little Manchurian girl, in speaking of the flower-planted grave of her baby brother, "The grave has become a new place to us since Jesus came to our village."

Brotherhood! the responsibility of brotherhood! Think of our brothers over yonder, with civilizations under which "women groan, and children perish, and men live like beasts." Think of the religions of Africa which teach men to slay and devour one another; the religions of India with their licentious rites and worship of brutes. Think of "those nightly processions through the streets of Chinese cities, long files of young blind girls, decked with garlands for the sacrifice of lust; friendless, helpless, homeless; marching each with her hands upon the shoulders of the one before her; groping their way through an endless midnight to sin and shame and suffering and death." All that, is heathen civilization. Confucius and Buddha, what have they done for these wretched victims of sin and ignorance? Nothing. What do they propose to do? Nothing. The only thing that can help them is the Gospel of Jesus Christ. And because He has given it to us, we owe it to them. Cried Paul, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." Not to recognize this debt is to say, as the first murderer said, "Am I my brother's keeper?" Blessed be the Foreign Mission work, because it teaches us, as nothing else does, the breadth and the claim of human brotherhood.

7. It inspires us to Christian unselfishness and heroism. The niggardly church member who refused to make a contribution to this cause with the indignant statement that he would like to know what the heathen had ever done for him, unwittingly put his finger on one of the distinctive glories of Foreign Missions. The greater

part of our Christian service at home is among our friends and neighbors, from whom even though they be unconverted, we usually receive thanks and grateful appreciation. Like the publicans, we love those that love us, and do good to those that do good to us. But the Foreign Mission work is a supreme unselfishness. It is carried on for men and women whom the home church has not seen, who can render her no return of any sort, who at first often reward her efforts to help them with persecution, abuse, and murder. Nine years ago, in one country alone, nearly 200 missionaries suffered martyr deaths. If the Son of God came "not to be ministered unto but to minister and to give His life a ransom for many," then surely it is in her Foreign Mission service that the Church shows her closest likeness to her Lord.

Professor James, of Harvard, in one of his books, speaks of "the remarkable way in which contemporary religion neglects the heroic standards of life." He declares that the prevalent dread of poverty and hardship among our better classes, with its accompanying worship of wealth and luxury, is "the worst disease from which our civilization suffers." "What we now need to discover in the social realm," he exclaims, "is the moral equivalent of war:" something that, like war, will inspire men to hardship and heroism but without demoralizing them spiritually as war does. Real Christianity, as we all know, does hold up heroic standards of life; and if present-day religion has forgotten them, the place to relearn them is in the records and the work of Foreign Missions. The enterprise itself is one of pure heroism. Obstacles of climate and government, separation from loved ones, death itself in its most frightful forms—all have been met, but they cannot stop the work.

Think of David Livingstone, surrounded by countless difficulties in the heart of Africa, worn out by forty-five attacks of swamp fever, yet writing, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." On he went, but he could not go much further. His strength was utterly broken down. His black followers built him a little hut and placed him beneath its shade. The next day he lay quiet. The following morning when they looked in at dawn, his candle was still burning, and Livingstone was kneeling by his bed, his face buried in his hands. He was dead; and he had died upon his knees in prayer to God for those poor people of Africa, our brothers and sisters. In his journal there is a touching entry,

made on his last birthday but one. It reveals the motive power of his whole career: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee."

The pages of missionary history are ablaze with just such glorious examples of faith, and courage, and self-sacrifice. The most inspiring literature in the world to-day is missionary biography. The most heroic Christianity visible anywhere on earth is on some of our missionary fields. If our home religion is losing the old heroic fire, as many think it is, the place to rekindle it is at our missionary altars.

8. The missionary spirit is the Divine cure of the internal disorders that selfishness always breeds in both individuals and churches.

When John G. Paton first settled in his first missionary field, he and his family were so subject to mosquitoes and malaria that his wife and child died, and his own life seemed doomed. But upon moving his hut to a higher part of the island, he found he had gotten above the mosquito level, and was troubled no more. So also many a church is worried and weakened by bickerings and dissensions that seem chronic and incurable. The way to get rid of them is to get above them, to leave the malarial region of selfishness and climb up to the missionary hill-top, where the horizon of duty is so vast and the needs of a lost world so appalling that the old complaints and differences seem in contrast, not only wicked, but petty and childish.

Many a church is like the Great Eastern trying to navigate in a mill pond. No great port to reach, no wide sea to sail in, no vast horizon for the eye, no great responsibility for the mind, nothing but themselves to look at and think about, nothing but a dead routine of little things to occupy the passengers and crew—no wonder they grow narrow and selfish, dissatisfied and quarrelsome, and the ship is often left jammed on the bank, or stuck in the mud. Every church, however small, is a ship built by Christ for the wide ocean. Its home is to be the high seas. Its horizon is to be world-wide. Its port is to be the discipling of all nations.

Nothing so liberalizes and enlarges a man as association with a great cause. It lifts him out of himself, and in that lies the secret of character and of happiness both for churches and individuals. "While speaking in a small church in Michigan," says a missionary worker, "I noticed among the audience a woman whose whole ap-

pearance spoke of deepest poverty; but there was a light in her faded face which fascinated me. I took occasion to speak to her. 'Two years ago,' she told me, 'I learned for the first time of this woman's work for woman, and each month since I have been able to put something into the treasury.' Her bent form straightened her head lifted high and her eyes shone as she continued: 'When I have given my gift I am conscious that I am no longer simply a part of this little town, or even of this great commonwealth; I am a part of the forces which God is using for the uplifting of nations.'" There you find a divine antidote to that narrow and belittling selfishness which is the supreme peril of every individual and of every church.

9. Finally, the Foreign Mission work accentuates, as nothing else does, the unity of all believers in Christ. Face to face with the black mass of paganism, the disciples of Jesus all feel, as nowhere else, that they are one. "In a country where people pray to cows," says Lord Macaulay, "the differences that divide Christians seem of small account." There they concentrate upon the fundamentals. There they all rally round the Person and Cross of Christ, and preach the one incarnate and atoning Saviour. This growing unity, we might almost say this common front, on the Foreign field, is having a tremendous influence on the home churches. We are seeing, as never before, that the points on which we differ are small and few compared with those on which we agree. We are learning that the true unity among Christians lies in their common purpose, their common love, their common trust, their common hope, in one word, their loyalty to the same blessed Lord and Saviour. And when that glorious day arrives which the Church's Foreign Mission work is speeding on, that day when all who bear the name of Christ shall have eyes and ears for Him alone, then shall His dying prayer be fulfilled:

"That they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

THE WORLD'S DEBT TO THE MISSIONARY.

By ROBERT E. SPEER, *New York City.*

The work of Foreign Missions is not in need of any overstatements, in order to make its claim convincing. More than that, any exaggeration is sure to injure both the cause and its advocates. What it cannot claim within the bounds of truth, it does not wish to claim and would be injured by claiming. I am going to state just as strongly as I can, to-night, the world's debt to the missionary, but I want to do it well within the bounds of the truth. And to assure you that no careless claims are to be made regarding the measure of the world's debt to the missionary, I want to make at the outset three preliminary observations.

In the first place, the missionary enterprise is not the only agency by which God is acting upon the world. We do not believe that commerce and diplomacy and civilization have slipped between the fingers of the hands of God. We do not believe this, because, on general principles, we believe in God's sovereign control over all the lives of men, and we do not believe it because, particularly, we can see throughout the length and breadth of the world the manifest way in which these great forces are playing into the designs of God in the coming of His Kingdom. And the spirit of life is moving out over the world in far more subtle ways than these, permeating the life of the nations. And that spirit of life we believe to be the Spirit of the living God. All that is being done in the world, accordingly, towards the coming of the Kingdom of God, is not being done by the one enterprise of foreign missions.

In the second place, the missionary enterprise is not a perfect and faultless enterprise. How could it be; it went out from us. It carries with it, out to the missionary fields, the limitations that mark the life of the church at home; it represents the best and noblest element in the Church at home, but just so far as that element falls short of the perfect embodiment of the character and spirit of our Lord, will the missionary enterprise itself be imperfect and faulty; it is carried on by men and they will make men's mistakes.

In the third place, the missionary enterprise is not seeking to achieve everything. There is much solicitude on the part of some

whom we highly esteem lest the Church concern herself with social and political problems and in doing so forget or confuse her distinctive character and mission. None of us, I think, need feel any apprehension regarding our foreign missionary enterprise, at least in that regard. It is aiming at just one thing, to make Jesus Christ known throughout the world. It is a distinctly religious enterprise, and animated by a distinctly religious spirit, aiming at a distinctly religious end, and it is accomplishing all that it is accomplishing in other directions largely because it does not make these other things its primary aim at all, but goes out with one supreme, determining and all embracing religious purpose. I think it is just to claim that the missionary enterprise is nevertheless, the most powerful, the most fruitful agency, by which God is operating greatly upon the world. No other agency that is affecting the life of man is striking that life with so deep and heavy an impact; is pouring into it so purely, with so little contamination, the living stream of the life of God; is bearing so rich and abundant a fruitage. And I am going to try to analyze this evening this debt, which the world on this side of the sea owes to the missionary, and to his enterprise.

In the first place, it is the missionary who has largely helped to open the world to us. As a matter of fact, he has opened up a good part of the geography of the world to us. We would not be knowing it to-day as we do, if it were not for him. That whole dark continent of Africa was made known chiefly by him. "As to all Southern Africa," said the London *Times,* and it is not given to over-praise of missionaries; "We owe it to our missionaries that the whole region of South Africa has been opened up." And Mr. Stanley has said of David Livingstone that in the whole annals of African exploration, we look in vain for a name to set beside the name of Livingstone. That great dark continent has been unsealed to the knowledge of the world by the work of the missionary. And this is true not only of Africa, but of Korea, Manchuria, China, Burma, Siam, Arabia; in fact, almost the whole of Asia has laid bare its inner secrets under the work of the missionary. We owe our knowledge of the external world in no small part to the missionary's investigation.

And as we owe our knowledge of the world's geography to him; so we owe also our knowledge of the world's languages and its literature. In how many different lands have we been largely de-

pendent on him for our knowledge of the world's literature? In some lands there is no literature except that which he creates. Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, were the men who first gave us the dictionaries of the great languages of those lands. We owe our knowledge not only of the lands in which they live, but also of the languages in which they speak to the investigations of the missionaries. We owe to them our knowledge of social customs and ideas. "The contributions to history, to ethnology, to philosophy, to geography and religious literature form a lasting monument to their fame." We have penetrated the deepest thoughts of all these people, because the missionary has lived among them, won their friendship and exposed their minds. Professor Whitney, of Yale, summed up our debt years ago, when he declared: "Religion, commerce and scientific zeal rival one another in bringing new religions and peoples to light, and in uncovering the long buried remains of others lost and decayed; and of the three the first is the most prevailing and effective."

I was talking just the other day in New York with a well known publisher there with reference to the publication of a missionary book by one of our own missionaries. He said he didn't think he could take it without some guarantee. And I asked him why. He said because missionary books don't sell as much now as they did a few years ago, and he said he thought it was partly due to the great mass of missionary books sent out by the missionary organization through study classes, but even more to the fact that twenty-five years ago, we were dependent for almost all our knowledge of these non-Christian lands upon the missionaries, who were the pioneer explorers, while now, a great many others have followed in behind them and a new literature has grown up, where formerly we had missionary books alone. It was the publisher's unconscious testimony to the world's debt for the opening up of the treasures of the world's knowledge to the exploring missionary.

And not only has the missionary given us our knowledge of the world, and is giving us our deepest and most sympathetic knowledge of the world even to this day, but in the second place, the missionary has taken something to these lands, which he has spread over these lands. Wherever he has gone he has carried peace, order and civilization with him. He has done it among the savage races of the world. This is the centennial year of Abraham Lincoln's birth, and also the centennial year of the birth of Charles

Darwin, and I suspect that many people recall in this year Darwin's great testimony to the transforming power of the missionary. Regarding missions in Terra del Fuego, he said: "The lesson of the missionary is the magician's wand," and to the South American Society he wrote: "The success of the mission is most wonderful and charms me, as I always prophesied utter failure. It is a grand success; I shall feel proud if your committee think fit to elect me an honorary member of your society." The name of Darwin suggests that of A. L. Wallace, who wrote of the Celebes: "The missionaries have much to be proud of in this country. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago, the country was a wilderness, the people naked savages, furnishing their rude homes with human heads. Now it is a garden." And not only are scattered people like these, in the remote and forgotten corners of the world, transformed, but in the dark corners of Africa it is the missionary's influence that has wrought beyond all power of government, in impressing the deepest life of the people. Sir Harry Johnston, who visited Birmingham lately, and wrote of your city most intelligently, and who is one of the greatest administrators in Africa, said not long ago: "When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals." And even in the great well-governed land of India, the same is to be said. I read recently part of a notable address, made by Sir W. Mackworth Young, after his return to Great Britain, from the lieutenant governorship of the Punjab: "As a business man speaking to business men," said he, "I am prepared to say that the work which has been done by missionary agency in India, exceeds in importance all that has been, and much has been done, by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence, working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teachings of Christian missionaries. I do not underestimate," he went on, "the forces that have been brought to bear upon the Punjab by the British Government, but I am convinced that the effects on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on

its historical roll the names of some great Christian statesmen, men who have honored God by their lives and endeared themselves to the people by their self-denying work, but I am convinced that if they could speak to us out of the great unknown, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Foreman, who went in and out among the people for a whole generation or more, preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, was a higher and nobler work and more far-reaching in its consequence."

And I recall the equally significant language of our John Lawrence himself, who declared that, however much the British Government had done for India, he was convinced that the missionary had done more to benefit India than all other agencies combined. The same thing might be said of China; it is true we do not seem to have very deeply penetrated the lives of the four hundred millions of that land, but I suspect that we have penetrated deeper than it seems, and I recall the words of the Viceroy Tuan Fang at the dinner given the Chinese embassy in New York several years ago, when he recognized what the missionaries had done in their schools and colleges and added, as he closed: "And I think the missionaries will find China not ungrateful for what they have done for her." This is the second great debt of the world to the Christian missionary.

In the third place, for many generations, the world's diplomacy was practically dependent upon missionaries. We were unable to carry on our intercourse with the Oriental people without the assistance of the missionaries. I was reading only a little while ago, a letter from Cable Cushing, as Secretary of State, regarding Bridgman and Parker, early American missionaries, in which he wrote acknowledging the obligation of the government to them, and added: "The great bulk of the general information we possess and nearly the whole of the primary philological information regarding the language of China are derived through the missionaries," and after the Arrow war, Mr. Reed, the American minister, declared her debt, to Dr. Martin: "Without the missionaries as interpreters, the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here or read or written or understood one word of correspondence or stipulation." And I recall in those pleasant days be-

fore there was a North and South, when Stephen Mattoon was representing the united Church in Siam, and the time came to establish our diplomatic relations with the Siamese, Dr. Wood, the head of the Embassy, wrote back to the United States Government and said: "The King of Siam has informed me that he thinks it will conduce to friendly relations, if Dr. Mattoon might be named as the first American diplomatic representative. Of all relationships between Eastern and Western nations in the last century, none has been more free from friction and misunderstanding than those that have prevailed between the United States and Siam, and I believe it is largely due to the character given to those relations by the hand of the missionary, trusted by his own land, and beloved by the Siamese." And that is the third debt of the world to the missionary.

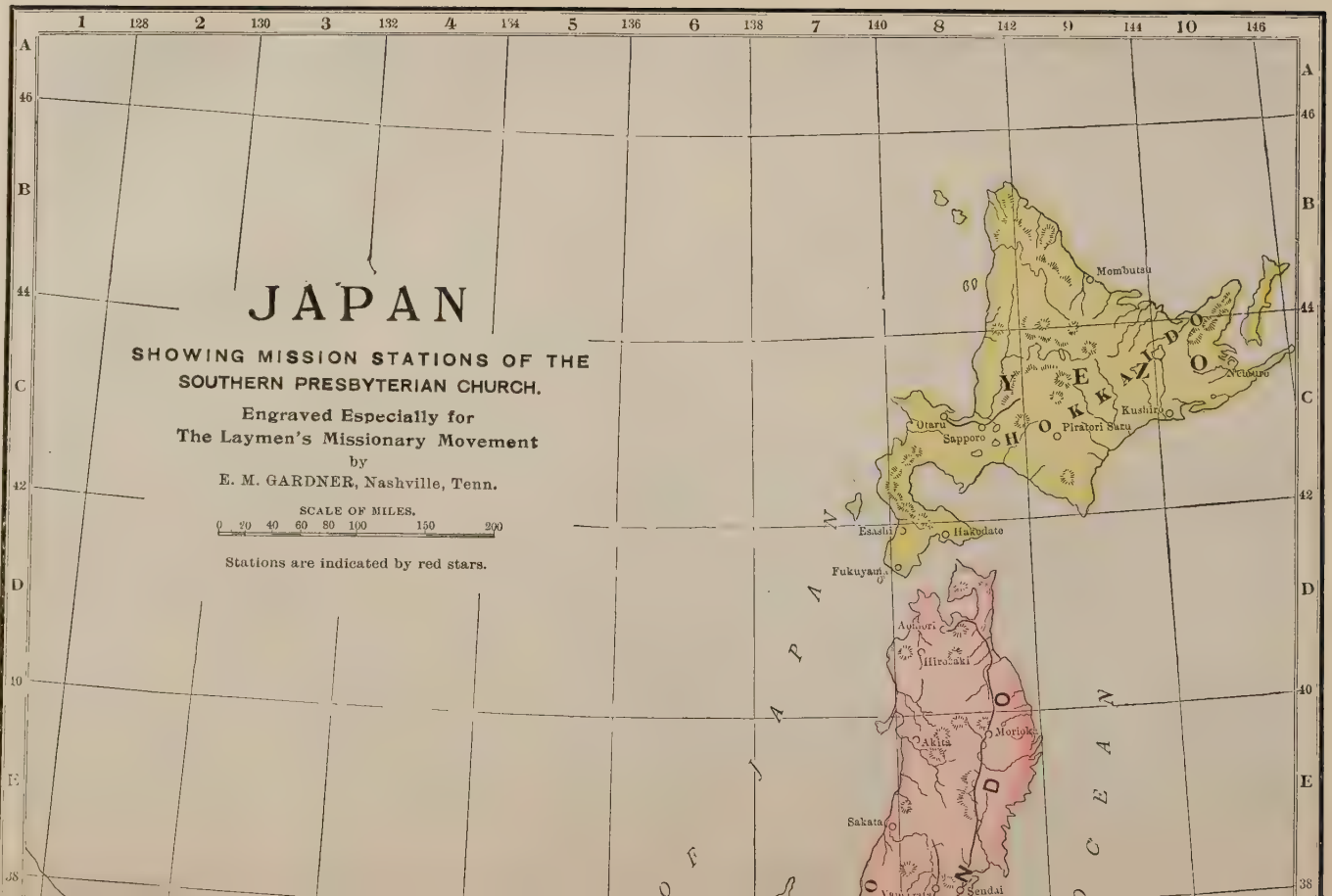
In the fourth place, we owe the missionary a great debt for having done something to atone for the moral shame of our Western contact with the East. I do not propose to go into details, but I wish you would turn some time and read in Mr. Kidd's little book, "Control of the Tropics," his description of the effect on Westerners of life in those lands, especially the tropical lands of Asia and Africa. You have no idea of the shameful record that has been made in those lands by the great multitude, who have gone out representing our Western kingdom. There have been many noble men in commerce and in government service and there have been many whose lives were a loathsome affront to Christian civilization. The missionary has done something at least to alleviate our shame. He has done something at least by his pure and high life to correct in the minds of the heathen world, the idea that the Christian ethics are inferior to the ethics of the Pagan lands. We owe no small debt to the missionary, on this account, and yet it is just on this account that the moral lepers from the West dislike him.

In the fifth place, we owe it to the missionary that the whole attitude of Western nations to the heathen nations has been transformed. One hundred years ago, if any Western nation wanted to go out and take a slice of the world, it went and took it, and didn't feel called upon to justify itself. But now if any land wants to take land elsewhere, it has to set up some missionary reason for its doing so. There was a time when the Eastern people seemed likely to be, not the white man's burden, but the white man's beast of burden. What wrought the change? What has given to the

West the sense of responsibility for those Eastern people? Nothing so much as the great unselfish movement embodied in the missionary, who has shamed the Western world into a radically new attitude to the downcast people.

In the sixth place, it has been the missionary agency which has in good part launched, and which is necessary to direct those great movements of life which are astir in Africa and Asia in our day. These lands are no longer asleep. A book appeared not long ago entitled, "The Unchanging East." There could not be a more complete misnomer than that. You might talk about the unchanging United States, but not the unchanging East. The whole of Asia and Africa is astir with the thrill of a new life and it was the missionary movement that largely started that life. I can hardly agree with what Mr. Ellis said, that we have scarcely as yet made any impression on the non-Christian world. It is seething to-day with new forces and I believe the agency that in no small measure started those forces has been the moral and spiritual influence of that great enterprise, which we have had planted now for more than one hundred years, and which has been sending the thrill of a vivifying life, throughout the length and breadth of the non-Christian world. The first college and press that was established in India, China, Korea, Siam and Persia was established by missionaries. The whole modern educational system of India sprang from Wm. Carey, Alexander Duff, and Macaulay, influenced by Duff, who planned the system of education of India. That mighty tide of life that is seething through India from East to West and North to South, runs back to the influence of the missionary enterprise. I believe, too, the same thing is true about Japan. The Iwakura embassy was conceived by Guido Verbeck. He suggested that embassy, he had the selection of a few of the representatives—it was the return of that embassy that led forward the tremendous upheaval and transformation of Japan. And as for China, more than any other single agency, I believe the educational enterprise of the missionaries and the thousands and thousands of missionaries and native Christians operating in obscure places, preaching Christ, telling truths, planting deep the seeds of the Kingdom of God, has been the great moral agency in the upheaval of the four hundred millions of the Chinese Empire.

And just as the missionary enterprise has been one of the largest agencies in launching these movements of life, so it is absolutely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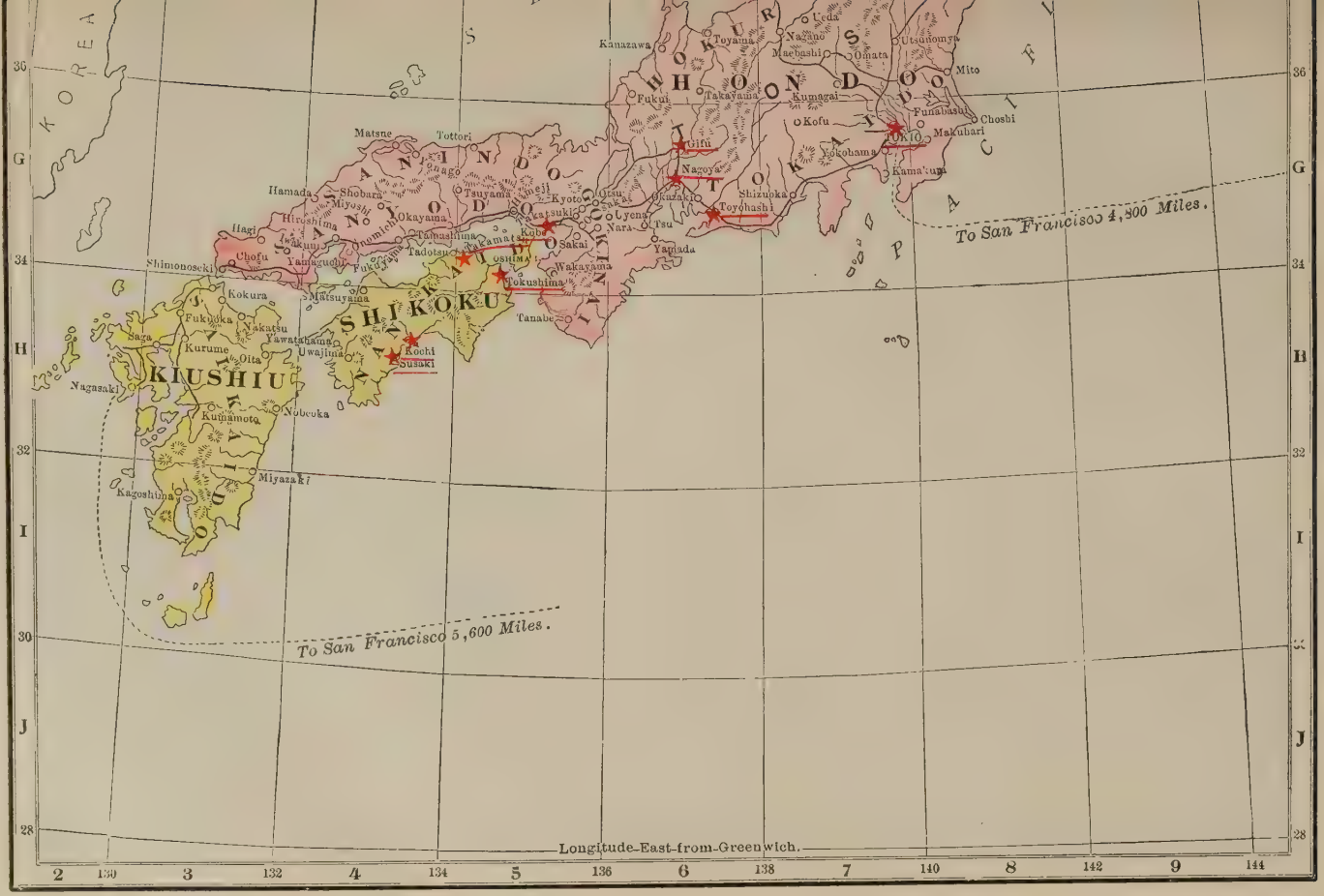
Aomori
Hirosaki
Morioka
Akita
Sakata
Sendai
YEZO
HONDO
JAPAN
PACIFIC OCEAN



KOREA
HOKURI
HONDO
TOKAIDO
TOKIO
SAN YODO
SAN INDO
SHIKOKU
KIUSHIU
NANKAIDO
Kanazawa
Toyama
Ueda
Nagano
Maebashi
Omata
Utsunomya
Mito
Fukui
Takayama
Kumagai
Kofu
Funabashi
Choshi
Makuhari
Yokohama
Kama'kura
Gifu
Nagoya
Shizuoka
Toyohashi
Okazaki
Tsu
Yamada
Nara
Uyena
Otsu
Sakai
Wakayama
Tanabe
Kyoto
Kobe
Tokushima
Tsuyama
Tottori
Matsue
Yonago
Hamada
Shobara
Miyoshi
Okayama
Hiroshima
Onomichi
Tamashima
Tadotsu
Takamatsu
Hagi
Iwakuni
Yamaguchi
Fukuyama
Chofu
Shimonoseki
Matsuyama
Kokura
Fukuoka
Nakatsu
Yawatahama
Uwajima
Kochi
Susaki
Saga
Kurume
Oita
Nagasaki
Kumamoto
Nobeoka
Miyazaki
Kagoshima
To San Francisco 4,800 Miles.
To San Francisco 5,600 Miles.
Longitude-East-from-Greenwich.

indispensable to guide and control them. They cannot go forward to God's goal without a moral principle or basis. If they are the movements of Christ they require Christ's hand upon them, giving them direction and guiding them to their God. I believe the people of the East are themselves coming to recognize this. You remember some years ago the most influential of the Japanese statesmen declared he had no sympathy with religion, that it was only superstition. Only the other day, at a dinner given by himself to a little group of men, he took back his words. I wish he had amended his own life, but it is a great thing for him to have amended his theory, when he said he had come to realize that morality was absolutely indispensable to civilization and that religion was absolutely indispensable to morality. And there is only one religion that can furnish the world with an adequate moral ideal and power; of which the missionary is the custodian, through whom the purest influence is brought to bear upon the moving currents of life throughout the non-Christian world.

In the seventh place, the church at home owes the missionary a supreme debt. He has confirmed and strengthened for her, her pure and simple evangelical conviction. I am not sure that we might not have lost here at home the pure old faith of the Gospel if it had not been for the foreign missionary enterprise. The very act of spreading Christianity solidifies our confidence in it as worth spreading. If it is not worth spreading it will not be able to convince men that it is worth retaining. A religion that is not so good, that it requires its possessor to share it with all mankind, will not long be able to convince its possessor that it is worth his while to keep it for himself. The very fact that for one hundred years now we have had a great enterprise communicating Christianity into the world, has confirmed us in our convictions that Christianity is worth our while at home. But not in that way only has the missionary retained in us the purity of our evangelical convictions. The unemasculated vigor of the Gospel there has toned and braced us here. I remember out in Korea hearing those Korean Christians singing all over the land, what was then, and what I suppose is now, their favorite hymn. I have seen them gathered by day and night, a preacher in the midst of the village people, whom he was never to see again, teaching them to sing his hymn: "What will wash my sins away; nothing but the blood of Jesus." And the discovery all over the world that nothing but the blood of Jesus will

wash away the sins of the non-Christian world, that nothing but the divine power of a supernatural Christ will save men and keep them saved, that very experience has reacted upon the Church at home, to draw us nearer in the simplicity and earnestness of our faith to the pure evangelical conviction of the faith once and once for all delivered.

More than that, the missionaries have seen a living God at work among the nations. We may have been blinded here at home to any evidence of the divine King ruling over human society. We may have had doubts and discouragements as to whether, after all, the Gospel had any more than a human moral appeal. But the missionary has produced results not to be explained on any human grounds, results only explicable as men have seen back of them the living and personal intervention of the same God, who spoke to the fathers through the prophets, and who came and stood in the world in the person of His Son. The missionary enterprise also has kept us aware of the fact that we are engaged, as we were reminded a little while ago, in a great conflict; that Christianity proposes to displace the other religions in the world, and to win men away from them; that it is not a religion that will make any compromise with atheism in Southern India, or atheism in Iowa, unitarianism in Japan, or unitarianism in England, but a religion that has set out on a great conflict and that does not intend to make terms with its foes, until at last it has subdued them, and won a complete victory for its King. We owe it to the missionary enterprise, this confirmation of the pure evangelical conviction of the Church.

In the eighth place, we owe it to the foreign missionary that he has brought to us a mighty inspiration. He has brought to the Church and the world alike the inspiration of a great idea, the idea of a whole humanity redeemed and gathered into one great kingdom of brotherliness and of love. Bishop Thoburn has reminded us that, after all, at the bottom of its heart, the world is grateful to the missionary enterprise for this. In Calcutta he says, not one man in a thousand who comes there from the East ever asks to be shown the house where Thackeray was born; not one man in a hundred wants to be shown where Macaulay lived, but almost every one asks to be carried out to the burying ground of Serampore, where lies the body of the English cobbler who relearned and retaught the world the glories of a world-wide service. The

missionary enterprise has kept before the Church and the world alike the inspiration of a great ideal; it has kept before it the inspiration of a great and dauntless courage.

In his little book on "The Character of Jesus," Horace Bushnell, one of the great thinkers of the world, refers to the fact that the way in which Jesus Christ sat down in front of a universal and perpetual project shows Him out to be something more than a man. That is what the modern missionary enterprise has done; it sat down in front of a whole world of men, more than a century ago, when that world was absolutely unknown, when there was no access to the great majority of its people; when there was no knowledge of the problems that must be confronted there. When all things must be built up from the beginning, the missionary enterprise dauntlessly faced its task. And it is not afraid to-day.

It has held out before the Church and the world the inspiration of a great and dauntless courage, and it has held out before the Church and the world, and, oh, my friends, it is holding out before us here to-night the inspiration of a great unselfishness. I said good-bye some time ago, in our missionary rooms, to an old friend, just going back to China. He had gone out a few years ago, taking with him his young wife; she had died there of cholera, and he had come home with his little motherless babe, and was leaving his little one with his mother here; many influences were brought to bear to retain him here; he was going back with the touch of that little child's fingers upon his heart, and by himself, once more to his great task in Southern China. And as I shook hands with him as he went away, I was grateful to God for association in an enterprise in which men are so willing to lay down everything in the name and for the sake of Jesus Christ; where the same spirit that filled Him, who "though he was in the form of God, counted not equality with God, a prize to be jealously retained, but made himself of no reputation, and took upon Him the form of a servant and became obedient unto death, even the death of the cross," had gained and was still gaining the utter surrender of the hearts of men. There comes back to my mind the description in the life of Mackay, of his last meeting with Stanley. I think that Stanley had suggested Mackay's coming away with him, and he had refused and saw still the yellow-haired, blue-eyed Scotchman, standing there unwilling to leave, then turning back to the task that was so near done, but refusing for self's sake to forego the privilege of laying

down self in the service and for the sake of Christ. We owe it to the missionary that he has held up before us still, in this selfish time, the picture and object lesson, the high appeal of great, inspiring, heroic unselfishness.

Last of all, it is the missionary who is leading the Church on to unity; who is showing us how much the things in which we agree outweigh the things in which we disagree. What right have we here to be in different churches; the things in which we agree, how vastly greater they are than the things in which we differ. The missionary enterprise over all the world as it leads the Christian Church out against those great serried ranks of the foes of our Lord, shows us how much more He, the Lord, who leads us, how much more His kingdom, the goal we have in view, more than outweigh all the petty things that still keep us asunder.

It has been the missionary enterprise that has been demonstrating to us and for us, the necessity and the possibility of union. You and we are one in every non-Christian land; the Northern and Southern Presbyterian Churches are one. Here in this Christian land, surrounded by all the influences of Christianity, we are still two; out there surrounded by all the influences of Paganism we are one. Are the influences of Paganism to be superior to the influences of Christianity? Are we able in the midst of that heathen atmosphere to bind ourselves in unity for the accomplishment of our great ends, Christ's great ends for us, while we are still unable to do so here at home? It is the missionary who has been leading steadily the great army of Christ into one, and is showing us that the day of his triumph must wait until we are willing to go truly as a mighty army.

And it is the missionary who has been leading the world, also, to unity. He is the greatest agency, binding the dissevered fragments of our human race into one. He is doing it, first of all, by exemplifying brotherhood and democracy. Other people are talking brotherhood; the missionary is actualizing it; other people are saying what a beautiful dream it is, the missionary is realizing it.

I read on the train yesterday the report of one of our missionaries in India; the thing that impressed me most was the account of the medical work at one of our stations, where the missionary told, first of all, of having taken a Mohammedan into his own house, stayed with him day by day, until at last, nursing him with his own hands, he had made him well, and sent him on his way. And he

was followed by another man full of disease; the missionary was unable to care for him in the hospital, and he took him into his own house. During the hot months of June and July, he slept with him under the stars, side by side, that he might nurse him with his own hands, and when he had to go off to a distant city, he took him along that he might care for him, and brought him back to his own station, where in the month of July the patient died. He missed him when he was gone. "It is wonderful how your heart gets near to a man when you try to help him, and try to be a brother to him." So he spoke of it. It is the missionary all over the world who is making the greatest contribution to the unity of all the world by manifesting in his life the spirit of brotherhood. What do your heathen in India know about brotherhood; what do the men who deny the great name of Jesus Christ know about brotherhood? That man knows the reality of brotherhood who is a brother in Christ's spirit to the needy for whom Christ died.

And the missionary is making, believe me it is no petty contribution he is making, he is making a great contribution to the unity of the world, by his advancement of the principle of freedom and thought and religious toleration. There is no unity except unity in liberty. The missionary is making a contribution, which the next generation will appreciate far better than ours, to the unity of the world, as he goes out everywhere, acquainting men with this principle, and slowly winning its incorporation in their national life. It is easy to-day to criticize S. Wells Williams for the part he played in securing the incorporation of the toleration clauses in the early treaties with China and to say that great evils have flowed from the political privileges secured then for Chinese Christians. I grant that there have been abuses; perhaps Christianity should have been left untolerated, but I am not sure that in generations hence, men will not look back with a calm view over history, and regard that as one of the greatest contributions the missionary has made to China's progress, the idea of religious toleration. At any rate, it has been the missionary everywhere throughout the world who has been preaching love and unity as against hate and disagreement. Here on the west coast of our own land we hear the mutterings of racial hate and discord. All over the non-Christian world, our missionaries believe that God has made of one blood all the races of men; that not a different colored blood runs through the Japanese or Chinese from that which runs through our own

veins, and that the same blood which was shed on Calvary for us, men of white faces, was shed also for those men of yellow faces across the sea. The missionary has been contributing to world unity by preaching this message of equality and of love.

There was a significant editorial in the Japanese paper, which corresponds to the London *Times*, some time ago. It was about the time the Japanese influence was beginning to become dominant in Korea, and the Jiji Shimpo said Japan ought to take a leaf out of the history of the treatment the Western nations had given to Japan and pursue the same course with Korea. "Now," said the paper, "more than a generation ago, when our intercourse with the West began, our relations were touched with bitterness, and the West sent us the missionary, and they showed us the Christian side of the West, and we owed it to the missionary that these first days of discord were smoothed over until the times of adjustment came. Now," the editor went on, "we ought to do the same thing in Korea; we are not liked in Korea, as the Christian nations were not liked in Japan. We ought to do for Korea, what the Western nations did for Japan, and send our religious representatives, Buddhist priests, to smoothe out our relations."

You and I little understand the depth of the hatred that has sprung from the seed that has been sown in the past; how intense is the bitterness of those Eastern nations against the West; and alas, they have had cause enough for their bitterness. If our lands had been seized by Asiatic people, as China was seized by the Western people, there would have been an uprising, in comparison to which the Boxer uprising was as "the fading dews of the morning, before the roaring flood." The Asiatic world has its great long bill of grievances against the West. Let us thank God we have our representatives there who are preaching love and unity; who are teaching a nobler principle than Mr. Townsend's of an unbridgeable gulf between East and West; who know that all gulfs are closed by the love of Christ and the unity of His body. "If ever," said Bishop Weldon at Oxford, when he came back from India, I do not quote him exactly, "if ever I felt that the chasm between the East and the West,—and it is more terrible than I ever dreamed before I went out,—could be bridged, it was when I saw nations and men kneeling down together at the sacramental table of our Lord." The only thing that is going to save the world from a bitter strife, vaster and more terrible than anything the world has

known for ages past, is the unity of men in one Lord, one faith, one God and Father of us all, who is in all, over and through all. And it is because the missionary represents that, and it is because the missionary is embodying, as I believe, that great saving principle in the life of the world that we stand in debt to him, as to no other man, because he, more than any other, will bring in that day, the great day of which Tennyson dreamed in which universal love shall be each man's law, and universal light shall not only lie like a shaft of light across the land, and like a lane of beams across the sea, through all the cycle of the golden year; but rather shine with the all-covering radiance of Christ on all the lands and sea, because at last there shall have come through him, more than through any other man, that kingdom of God on earth, which will be like the kingdom of God on high, where there shall be no darkness in it any more, because the Lamb Himself, is the light thereof. And to whom in that day shall the first and most grateful words be spoken, when at last His kingdom shall have come, and His will shall have been done on earth as it is in heaven, but to the missionary doing his work in his lowliness, and his weakness to-day, but recognized in his glory and his power then—"Well done, good and faithful servant, by thee I wrought this"?

PRAYER.

Our Lord Jesus Christ, we ask Thee to carry us beyond our thought of Thy service to-night, and our thought of that great world in which we are working for Thee. Carry us beyond all thought of man, we pray Thee, and fix our thought, we beseech Thee, O Christ, upon Thyself. Bring us, we pray Thee in this great movement, outside the city walls, where the crosses are standing. Bring us to the foot of that cross between the two, and there let us kneel at Thy feet, O Christ, to worship Thee; learning from Thee the example that Thou didst set before the world; learning there to look upon the world with Thine own eyes, O Christ, and to feel a love for the world akin to the love that was in that great heart of Thine, that broke with love and compassion for all mankind. And as we stand there, we pray Thee, that Thy loving spirit may lift us, lift us, O Christ, above our lowliness, our selfishness, our narrowness of vision, and our ignorance. Lift us above all these things into Thy great compassion for all the world. By

Thy living fires we ask Thee to burn the sin out of our souls here to-night, and to gather us, we pray Thee, around Thy throne and fill us with Thy compassion and love that we shall go out from this place, ready to live for that for which Thou didst live, ready to die for that for which Thou didst die. Let us hear Thy own voice calling to us to-night, as of old Thou didst call men to follow Thee, to rise up and leave the hindering things and follow Thee.

Grant us, Christ, we pray Thee, to hear Thy voice as it invites us to-night to join in that service to which Thy Father ordained Thee, and of which Thou didst speak to us in Thy own word: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

Oh, grant that the old men here to whom that night is very near may fill these last moments of their days with a great degree of service for Thee, and all Thy world. And so lay Thy hand, we pray Thee, upon all of us younger men, that we shall go out from this place ready and willing to follow in Thy footsteps, and tune our hearts aright so that we may live near to Thee all the days of our life.

Breathe upon us, O Christ, with Thy own Holy Spirit of sacrifice and obedience, and lead us, we pray Thee, from this place, in Thy strength, to do Thy will, even unto the ends of the earth.

We ask it in Thy name. Amen.

VI. STEWARDSHIP AND MISSIONS.

The Tithe Law.

The Pastor and the Tithe.

The Tithe in Action.

Stewardship.

THE TITHE LAW.

By FRANK T. GLASGOW, *Lexington, Va.*

The needs of our Church are:

1st. Men.

2nd. Money to sustain the men in the service of the Church militant.

The great commission is still in force: "Go ye into all the world and preach the gospel to every creature." Is the Church of God reasonably meeting this obligation?

Haman procured decree for the extermination of the Jews; Esther a counter-decree, not rescinding the former; but legalizing resistence to its execution. Hence the necessity that it should be known to all Jewry. Mordecai undertakes to make it known to all the Jews; to each Israelite in a kingdom embracing 127 *provinces* and in probably as many languages; from Hindoostan on the East, to Ethiopia on the West. *This he accomplished in less than nine months!*

A minister is said to have once asked an English soldier, if Queen Victoria were to command the British Army to place a decree in the hands of every creature on earth, how long this would require? After thinking the matter over, he said: "I think we could do it in about eighteen months."

With a view of measuring up to their duty, the various evangelical churches are now planning to make concerted efforts to evangelize the entire world, if possible, in our own time. How are the means to be secured to sustain this great undertaking? Coming, as these funds necessarily in the main must, from the rank and file of our people, it is urged, primarily, that there is great need of a wise and definite plan of systematic beneficence in general use over the Church. What elements should enter into such plan for each individual?

1. It should be an intelligent plan; having reference to his financial condition and income, on the one hand, and to the relative merits of the various subjects of his bounty, in the different departments of church work, on the other.

2. It should be, not haphazard, but a methodical plan.

3. It should be one which will distribute the burden of church support equitably amongst its members.

4. One that will cause least friction on part of any, and most co-operation on part of all.

5. One that can be easily understood, and applied by each person to his own financial condition.

True, large bulk-sums are gratefully received by the church, though given seldom, or only once in a lifetime. Yet regular and steady giving, throughout the years as they come and go, by the rank and file, must, and ever will be the main reliance of the church. In view of this fact, it is urged that a wise expediency suggests that each individual set apart for religious uses, some *fixed ratio* of his income, and distribute this to the various church causes in such proportions as his judgment approves. This underlying principle, of setting apart a fixed ratio of income, cannot be emphasized too much. This agreed to, the only remaining element to be settled, is the ratio to be adopted.

What evidence have we of God's view at any time in the past, upon this very important subject? Glancing over God's dealings with man, does not *one-tenth* appear to have been the Divine Rule? Practically, about a tenth of the people (one out of twelve tribes), was set apart to do all the official acts of religion. And the Tithes was the rule in relation to property.

This is the only system of religious finances which bears the stamp of God's approval; it was *God-appointed.* The Israelite gave one-tenth of his gross income; *he deducted the Lord's one-tenth* before he took any for himself. This was assigned to the Levites, as their living (not for civil uses). In Israel there were three kinds of offering, Tithes, Alms and Free-will offerings. The first (for the worship of God) was public, and compulsory. The others, voluntary. "The tenth shall be holy unto the Lord." "The Tithe is the Lord's"—*His peculiar property.* "Ye have robbed me," said God to Israel. "Wherein have we robbed thee?" Ans. "In Tithes and offerings." The Tithe a *debt* contributed to the worship of God, *and not a charity.*

The Tithe was once obligatory; has it been repealed? It will not suffice to say that it passed away with the Mosaic dispensation. True, it was then in force, but it was not then instituted. We are told that Jacob, a remote ancestor of Moses, paid Tithes; and that Abraham, Jacob's grandfather, paid Tithes to Melchizedek. Nor is there any

express repeal in the New Testament. The quotation frequently made from I. Cor. 16, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" does not contravene the Tithe. On the contrary this quotation itself implies the idea of ratio: "As God hath prospered you."

Again, we are told that many of the ancient heathen nations have tithed in their religious practices; and it is argued from this fact, and from the fact that tithing prevailed prior to the Mosaic dispensation, that its practice may have been coeval with the history of the human race. That, just as in the case of Sabbath which was instituted by God in the beginning; and of the idea that the shedding of blood was essential for the remission of sins, which by tradition became common amongst most of the people of the earth, Christian and heathen, ancient and modern; so likewise the law of the Tithe may have been divinely instituted in the beginning, and the knowledge of it acquired by the peoples of the earth in a similar manner.

We may fairly conclude, however, that no one can afford to dogmatize on the question, as to whether the Tithe is now binding, or whether it has been repealed. And yet irrespective of its present legal status, is it not eminently wise and expedient to adopt and practice it? The fact is, it *has either been repealed; or it has not been repealed!* Let us face both alternations: If it has not been repealed, *it is now obligatory,* and that ends the matter. If it has been repealed, by the analogy of other repeals, it was removed to make way for something larger.

ILLUSTRATIONS.

The Passover ceased, to make room for the Sacrament of the Lord's Supper.

Bloody sacrifices were abolished, when the great antitypical sacrifice had been made on Calvary.

The temple was removed, that Jehovah might fill the whole earth with His presence; and that His children might worship Him anywhere, "in spirit and in truth."

The Jew gave a tenth, and he only knew the Christ through the obscurities of symbol and phrophecy. We know the dying love and tender sympathies of the Son of Man. What should be the measure of our gratitude?

The Egyptians gave a tenth to the worship of an ox; the Greeks

and Romans gave a tenth to their unclean deities; the Mormans give a tenth to their infamous religion! As an expression of our love, and a symbol of our liberty, shall we give less than the heathen do?"

In Israel there were three kinds of offerings: Tithes, Alms, and Free-will offerings. The first (tithes for the worship of God), were public and obligatory. The others were voluntary.

If we adopt the Tithe, we cannot well go wrong. One-tenth of gross income, less business expenses. If practicable, give more. But give systematically a Tithe, and you will find that you will at times give more.

What are results of such a practice?

1. The comfort it brings to the giver. The confusing question, "How much am I to give this year?" is settled, and does not recur to be constantly overhauled and debated.

2. It is the plan with a promise attached, "Give, and it shall be given unto you; full measure, pressed down, shaken together and running over, shall men give into your bosom."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

3. If generally adopted and practiced, it is the plan which will with certainty raise an ample fund for the continued prosecution of all the work of the church. Some are now tithing. The number is gradually increasing.

May God help us in this critical hour, and save us from mistake! May He kindly lead us to surrender at discretion, and gladly bowing at His feet, to say, "Lo! I come, I delight to do thy will, Oh! My God."

THE PASTOR AND THE TITHE.

By REV. T. M. HUNTER, D. D., *Baton Rouge, La.*

The action of the General Assembly, just referred to, is the reason for the accident of my being on this programme. I judge from the subject assigned me, that I am not to speak on the authority of the Tithe Law; but upon the attitude that the pastor should assume toward it, the obstacles he encounters in introducing it, and the results accruing from its practice.

We assume that it is the belief of most men who have studied God's dealings with His Church, that the Tithe is God's ordained plan for the support and extension of the gospel. While it may not have the binding force of the decalogue and was given to those under the law, yet the obligation of the Christian under grace is not less than was the obligation of the Jew under the tutelage of the law.

It is also conceded that this law is valuable in determining God's will in the matter of giving and is a good schoolmaster to bring us to the proper standard of stewardship.

All will admit that certain promises were attached to its faithful observance and certain calamities threatened should the people withhold the Tithe. We believe that God is the same now that He was in the old dispensation, and that if the Tithe was once the Lord's, it is still His; that if it was holy to the Lord in the time of Abraham and Moses, it has not lost its sacred character.

I. Attitude of the Pastor Towards this Law. If the foregoing is conceded, it is easy to determine what attitude the pastor should assume toward this law. He cannot regard it with indifference because he is forced into an attitude even if he does not assume one.

The present day pastor is held by the church responsible for any failure in its financial affairs and often his ability is reckoned by his ability as a money getter and his reputation stands or falls with the statistical tables of benevolences in the Assembly's minutes. Now, gentlemen, this is not fair. A general should throw his army into the field and direct it in the battle, but he should not be expected to look after the wagon train. It is your business to provide the rations and not expect the general to leave the front to bring up the supplies.

What many a pastor is now doing for the church is best shown

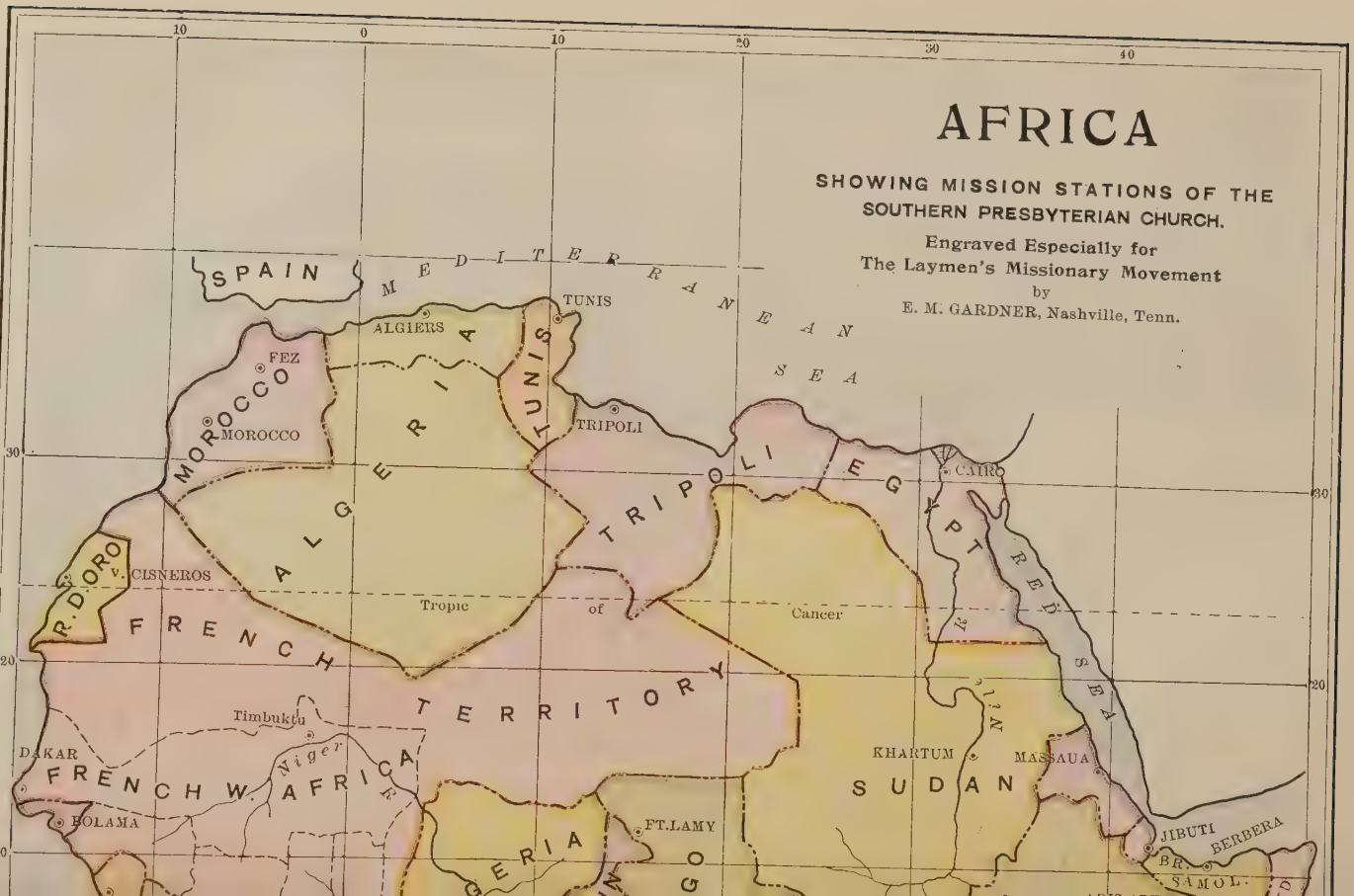
by an illustration. We have a little railroad in Louisiana in which the engineer is also the ticket agent and conductor. When his train is running slowly and there is a smooth track ahead with no curves, he ties the whistle down and goes back to collect fares. If any passenger is disposed to argue about the amount of the fare, he lets him ride free because he must hasten back to the engine to help it on the up grade. It is needless to say that the road doesn't go very far and that its main station is the Insane Asylum.

There is no class in the church which is more sensitive about its financial affairs than the ministry. Because the bulk of the offerings go to the ministry, he feels that any effort to increase the revenues of the church is a plea for himself, and oftentimes he suffers want or lets the church suffer rather than make a plea which benefits him or his class.

The pastor should remember that no matter how much he may shrink from preaching upon this subject, it is part of the counsel of God, which he must declare; that there is a religion in the using of money, as well as in Bible study or prayer; and that the Tenth Commandment bears an important relation to the first.

He will also remember that he is an example to the flock and that it will be needless to urge members to a faithful stewardship unless he sets the example. He cannot with sincerity preach what he does not practice, and the people will be quick to detect any insincerity or hypocrisy on his part. It may be said to the credit of the ministry, that a large majority use the Tithe system, as measuring their minimum responsibility; it is the only way we can account for the fact that some of them are living to-day and have not succumbed to starvation.

II. Obstacles. Of course, in introducing any system of giving, the pastor will encounter obstacles, and the laymen furnish every obstacle that we have and you can remove every one of them. If a man has money to invest and I can show him some good, safe stock that he may buy, and am able to give reasonable assurance that it will pay good dividends, I will encounter little difficulty in selling him. Now we can show you the best possible investment for a man to make—an investment in the souls of men and in the salvation of the world; we can give you the word of Almighty God as to its safety and His promise that the dividends will be so great that there will not be room to receive them, and yet we have difficulty in getting men to prove that it is so. And the reasons that they give for not adopting God's plan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FEZ
MOROCCO
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CAIRO
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V. CISNEROS
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Timbuktu
DAKAR
FRENCH W. AFRICA
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Albert Nyanza
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MOGADISHO
MOMBASA
ZANZIBAR
Lake Tanganyika
MOZAMBIQUE
POR.EAST AFRICA
MADAGASCAR
GER.S.W. AFRICA
Zambesi R
SALISBURY
WINDHOEK
Tropic of Capricorn
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of stewardship are about on a line with the excuses that they give to get rid of a book agent.

We meet the objection that the system is not all that we represent it to be; that there are men who tithe and have never received either material or spiritual blessing. Now, it may be that such men expect a trial balance every night, or it may be that they have never fulfilled the conditions attached to the promise. For example, one of the conditions is that the tithe should be brought to the treasury of the Lord's house. You are not commissioned to be the dispenser of the tithe. You may give direction to the gift, but it is seldom that a man can dispense his offering to the best advantage. The church is better fitted to know the need of every part of the field and can better protect the offering from impostors. Even Jesus did not distribute the bread but first gave to the disciples and they gave to those who needed. There was no waste.

Or the objection may arise because we are impatient for a settlement and think that God has forgotten His promise. When a certain man boasted that he had violated the Sabbath in planting, tilling and reaping his grain and that his harvest was larger than that of those who kept the Sabbath, some one answered him, "God does not always settle His accounts in October."

Or it may be that the man is in the habit of "fudging." He keeps the tithe too near his own pocket-book and the line is not well marked. A mother was worried about her little girl's habit of falling out of bed every night. The physician could give no remedy, but the child said that she could guess the reason, she did not get far enough in. When you get into systematic giving with all your heart, you'll never get out.

We encounter another obstacle in the man who says that while he is not systematic, he gives at least the tithe. The man may be sincere in thinking so, but it is often an attempt to evade a duty and the man is deceiving himself.

The pastor finds comparatively little difficulty in getting the poor to adopt this rule. It seems that a man's trust in God often diminishes as his income increases. He thinks that God can be safely entrusted with the tithe of a small income, but when his income assumes respectable proportions, he is a better banker than God. Or it may be that in his poverty he feels the need of God more than when his every want is supplied. A child when asked why he prayed at night

and not in the morning, replied that he could take care of himself when it was light.

The obstacle which is greatest to some of us, is the Romanist system of finance. Of course the pastor of a Protestant community does not meet with this obstacle. The Romanist system is radically different from that which we believe to be right, and, where this faith predominates, it tinctures the practice of the Protestant. This church is supported by a system of fees; a man pays for what he gets when he gets it. The smallest service has a fee attached, and while he may give as much as he pleases, he must not give below a certain fixed sum. This system produces vastly more revenue than ours, but it is impracticable in a New Testament Church.

All of these obstacles might be classed under the generic term of covetousness.

III. Results. The pastor finds that any good system of definite giving is a means of grace and results not only in temporal good but in increased spirituality. It keeps one in remembrance that his substance comes from God and that to God he must give an account of its use; it increases his dependence, leads him to prayer, enlarges his sympathy for the distressed and brings him into touch with the world-wide work of the Church of Jesus Christ. It stimulates all the graces, for when a man gets the grace to part with his money he has grace to part with everything that hinders his growth.

The tithing member is seldom a contentious one. When he has given what he should, he feel an identity with the work and can no longer take the outside position of the critic or fault-finder.

The tithing member is the missionary member. The man who censures the church for expending its efforts and money in carrying the gospel to any but its own immediate family, is the one who has never felt or acknowledged God's ownership of his substance and His right to use it in any part of the world over which He is Lord. When a man begins to give to save the world, he begins to love the souls of those whom he is trying to bring to Christ.

The practice of the tithe will increase the respect of the world for the church. Too often the world looks upon the church as an object of charity and our appeals for money as mere begging. In urging the tithe, the pastor lifts the church's finances from the beggar's cup to a business proposition, which will command the respect of business men. When a beggar comes to our door we toss him a nickel and think that

our obligation to the poor ceases; but when a collector presents a bill for a definite amount for value received, we dare not treat him with the contempt that we give the beggar, but will get a reputation for dishonesty if we do not give the bill our consideration and make an effort to pay. In urging this system, we are not begging for an alms to feed the Bride of the Lamb, but we are showing what you owe God and what God requires.

The pastor in urging this system, removes the odium that now rests upon him as the promoter of questionable financial schemes. Almost every pastor shrinks from the church fair and its like, but we are leaders of the churches which use these means to raise funds and we suffer the condemnation. When you have succeeded in getting your people to adopt some systematic plan, you have removed the church from competition with the strawberry vendor and the oyster peddlar. The sooner we realize that we cannot evangelize the world with teas and bazaars, the sooner will the world be brought to Christ.

It would give to missionary work of the church that impetus which follows success. Many a man withholds more than is meet because, from what he has seen of church finances, he is afraid to entrust it with large gifts. When he sees the church giving as though it had faith, without making pitiful appeal through fairs, when he sees the great mission work a business proposition and carried on in a business way, he will give his money and himself.

The problem is to get the membership of our churches to believe that the giving of a definite amount of one's income is the plan approved of God, to have faith in His promise, and to be daring enough to prove Him.

We believe that the laymen can be more successful in solving this problem than the pastor; that one tithing layman who will talk about the system has more power than all of our academic sermons on the tithe. In some way laymen have gained the idea that a pastor is not qualified to deal with business matters and that the financial schemes which he advocates are impractical or theoretical. Now I challenge any business man to show more financial ability than that pastor who clothes himself and family well, feeds them, buys books, educates his children and gives more in proportion than any other class, all on a meagre salary. But the impression is prevalent and it is up to laymen to preach the gospel of giving.

When you feel the need of the world, you will not be backward.

A short time ago the wires tingled with the message that the yellow-fever was in Louisiana, and faces blanched and panic was imminent. Remembering former epidemics, we thought the country was ruined and that thousands would perish. The railroads sent in special trains to take the people away, but only the women and children left. The men stood firm. They remembered that a few volunteers had died in Cuba to prove that the disease could be conquered, so they said "tax us," "let us make a fight." They gave their money, they gave their time, and before the frost came, there came the cry of mastery; the men had fought the peril and conquered. Can the great disease of the world be conquered? Jesus said it could, and died to make it possible. Our missionaries have proved it. When we believe it, we will give our money and time and lives to save men from destruction. In this great work our money will count, our giving will play an important part. You laymen must become missionaries among your people to show them how to give and what to give. It is your call to the ministry—what will you do with it?

THE TITHE IN ACTION.

By REV. ROBERT HILL, D. D., *Dallas, Texas.*

I am asked to speak about the success of the tithing system, as I have known it and experienced it in the Westminster Presbyterian Church, Dallas, Texas, of which I am pastor. Ten years ago, my church knew almost nothing about the tithe as God's appointed means for the support of His gospel, and I began to preach upon that subject to the congregation. I had occasion the other day to make up some estimates in comparison. I wanted to raise five hundred dollars for home missions, and I made a comparison between the work now and the work five years ago. A little over sixty per cent. of my church members practice tithing.

Our offerings to foreign missions this year are more than six times as great as five years ago, and our offerings to home missions are seven times as great as five years ago. We have had no large financial gains in our church; I mean no rich men have come into our membership. There has been a tremendous deepening of the spiritual life and a strengthening of the practical power of the church. A large number of the men lead in anything along the line of Christian work; a large proportion will pray in public, or lead a public meeting, or go and lead a service. And while away I have no concern whether there will be anybody to go down and preach on Sunday or not. Some one will lead the service, and that is because of the growth of the spiritual life in our congregation.

The session has for the last four or five years declared that no fairs or dinners, or pay entertainments of any kind shall be given by any organization in our church. When we have socials, they are entirely free, everybody is welcome, and we pay the bills by putting our hands in our pockets.

Incidentally, and with this I close, I began without any individual thought of self at all, without any suggestion as to myself. In the last ten years the pastor's salary has been voluntarily increased five times, and it is two and a half times as large now as it was ten years ago.

STEWARDSHIP.

By ROBERT E. SPEER, *New York City.*

There is no more important and vital subject on this program than the subject of Christian stewardship. It is not the most interesting subject, and one fears sometimes that the reason it is not the most interesting subject is because it is the most important and vital. I am reminded of a child who had been disobedient and negligent of duty, and his mother was talking to the little fellow, who listened in silence until there came a lull, and then he said, "Fank you, mother, let's talk about something else; I don't fink that this subject is very interesting." I believe one reason why the subject of Christian stewardship is not very interesting to the church is because it comes a little too near home; because it drives the principle of Christian responsibility right into the actual life and deeds of the man.

People say we need more interest and information. They say that if the church knows more of the needs of the other side of the world, she will give more. A consideration to be thought of in the distribution of my gift is the needs of the people on the other side. But that is not a main reason for my giving and I do not feel that a knowledge of those needs leads men to give. I do not belong to myself and what I have is not mine, but another's. It has to be administered as His. I require only to know that and until I know and acknowledge that I will not give in any adequate way. I will distribute then that which is not my own where it is most needed throughout the world. But knowledge is not enough and unless we get into our hearts the lesson of this conference on stewardship, we may go away from here with knowledge unwrought into life and leaving us worse men than when we came. Our information will be only a curse to us, if we do not act under the principle of Christian Stewardship.

The trouble with many of us in the Christian life is that we act as though we believed that our lives belong to ourselves instead of to Christ. Now and then, perhaps, we admit that they are His, but for the most part we act as though they belonged to us as our own, to be treated as we please, instead of realizing that our lives are only trusts, and delivered to us in trust for God's use and Christ's service. I know we narrow down Christian Stewardship to the matter of money,

and it is right enough to do that perhaps, but the principle of Christian Stewardship runs deeper than our possession of wealth. Money is merely a part of our life, and the principle of Christian Stewardship ought to cover our whole life. Money indeed is life. Life includes money. There is no wealth that is not Human Life. Human life is pressed into the coin and rolled into paper. Money is some human life, the life of men pressed out for use.

All our life, including the money, is given to us as stewards to be used for God. Most of us think of our lives as ends, and thus justify the sacrifice of other things for life and the gratification of life. But life is not an end; life is simply an agency and tool to be used by man for an end. Our Lord thus conceived his own life when He said in the tenth chapter of John, that the Father loved Him because he laid down his life for his sheep. His life was not the thing for which he was to live, but the thing by which he was to live, and to effect the great ends of God. He served by his life, and so our own lives, and all the things that enter into these lives of ours are just our agencies, our tools for the accomplishment of God's ends. That is the true Christian view. And the principle applies equally to all men. There are no classes known to Christ. No one day or week bears more Christian responsibility or brings more Christian privileges than any other day. The claims of the Christian life rest equally on every common man, and the life of each of us is just as much a trust from God and our agency to be used in the interest and service of God as the life of any Christian minister or priest. All that we have is under that law of Christian Stewardship which covers everything and everybody.

I believe that the great necessity to-day is that men should bring their lives practically under the dominating influence of this principle. Our great need is to drive home into the practical life our theoretical convictions, that all we have is not ours but God's. A friend of mine showed me an announcement in a newspaper the other day, that a man had just bought a prize dog in one of the dog shows for twenty-five hundred dollars and this man, my friend said, had given, only a few days before when he had been approached, five hundred dollars to the missionary cause, as the full amount that he was able to give. Now, there are many men who act on that principle, and who find themselves able to spend unlimitedly for their own personal desires, but narrowly confined in their ability to give in the name and for the work of Christ.

Something is needed that will actualize our theory in our life; that will bring the principle of stewardship into our practical operations. Of what value is it simply to say that I belong to Christ? "Why call me, Lord, Lord," asks the Saviour, "and do not?" We need some plain simple device that will give the principle of stewardship a grip. The old law of the tithe is such a device. It is not the full expression of the principle, but is its minimum expression. The man who will go so far, will have really recognized the principle and will inevitably go further. One of the best Christian business men I knew told me once that he had long since got beyond giving one-tenth of his income, that he was not entitled to keep nine-tenths, that he must do his living on less than nine-tenths, and give far more than a tithe to the causes of Christ.

The Christian Church needs such men. She needs preachers but she needs even more a larger body of men who will practice Christian Stewardship. There are more men preaching the gospel than there are laymen practicing Christian Stewardship to the full. The need is for a larger number of men who will take the Christian principles of giving and bind their lives practically under their dominating control. Many of the great Christian givers, men like Wm. E. Dodge, D. W. James, Morris K. Jesup and others are gone, and where are the young men who are rising up to take their places? We need throughout the church an educational movement that will lead the boy, the young man, to recognize Christ's ownership of his life, to realize that he holds it only in trust for Christ. If a man has not acquired in early life the joy of recognizing Christ's ownership of his possessions, he will not learn it easily later. It is a hard thing for an old man to loosen up.

And I believe that for many of us the joy of the Christian life, and the freedom and satisfaction of the new life of prayer, will hinge on the adequacy with which we learn here in the days of this conference, the lesson of a faithful, unselfish, Christian Stewardship. What is the use of going away from this convention praying without giving? Bringing "the tithes into the storehouse" is the condition of the opened "windows of heaven."

When we waste with a prodigal hand upon our self indulgence and give God only a scanty pittance, what opening do we give to Him for His blessing? How could He give any real spiritual help or answer the prayer rising from such hearts and such homes? If we desire to go out from this convention to rise into a larger life, of Christian fellowship, I will tell you the pathway—a Christian Stewardship. Our

hymn relates this truth; to draw near unto God we must begin by being God's:

"I am Thine, oh Lord; I have heard Thy voice;
And it told Thy love to me.
But I long to rise in the arms of faith,
And be closer drawn to Thee."

It is for us to determine our nearness to Him, and the nearness of our hearts to His heart, and the nearness of our lives to His life, and the fullness of the power of His presence in our hearts. We do our part when we recognize that we are His and are obedient unto His law.

VII. MISSIONARY LEADERSHIP.

(A) ON THE PART OF THE PASTOR.

The Pastor the Key to the Situation.

How to Enlist a Church in Giving for Missions.

How a Church Became Alive on Missions.

(B) ON THE PART OF THE CHURCH OFFICER.

The Relation of the Session to Success.

The Responsibility of the Deacon.

(C) ON THE PART OF THE SUNDAY SCHOOL WORKER.

How to Inculcate Missions into the Sunday School.

The Sunday School the Training Ground for World Evangelization.

THE PASTOR THE KEY TO THE SITUATION.

By REV. JAS. I. VANCE, D. D., *Newark, N. J.*

It may clear the way for a better consideration of this subject, which I am to discuss, if we will keep in mind the minister's chief end as pastor of the church. I conceive it to be two-fold; first, the in-gathering of souls, and second, their development in the spiritual life. Everything else falls to the rear and sinks into minor importance when compared with these two supreme and all important ministries. He is to make everything pay taxes to the support of these two supreme endeavors. He may make for himself a brilliant reputation as a pulpit orator. He may or he may not manage to get into the limelight as one of the leading citizens of the community, and think himself "to be something when he is nothing." But, if he fails to bring souls to Christ, or to develop them in the Christian life, he is a flat failure as a pastor.

Now, if the occasion were different, I might have something to say about our ministry as soul winners, and I think it could be shown that the most important thing, when we come to call for volunteers, is to present to them the most heroic conception of Christianity. Christ calls people to him, not on the basis of what they get, but of what they must give. And, when we put before them this missionary enterprise, which is the thing that calls for the supremest sacrifice, every one who has a spark of heroism in his blood gets ready to volunteer.

But I want to speak particularly about the other feature of our work, the developing of people in spirituality, the growth of the Christian life. Even here I am not taking the highest ground that I could take in this subject. For, beyond the claims of the church tower, the rights of Him who won his Kingdom with a cross. But we will tarry on one of the lower levels. I want to call your attention to the value, to the individual church, of placing it on a missionary program and enlisting it in the world campaign. What is the best thing a minister can do for his church? Without a moment's hesitation I say that the finest thing that a pastor can do for his church is to get the church interested in missions, interested with missions, absorbed in giving the gospel to the non-Christian world. It will get right, everything that is wrong. If there are divisions in the congre-

gation, it will heal the divisions. It will get the congregation centered on this one object, and they will forget the divisions.

You will recall that old story of Andrew Fuller, who said that when he started in the ministry, his congregation worried him so much, that wherever he went he was confronted by a tale of woe. Finally he said he heard of a thing called "Foreign Missions," and he sent and got some of it, and started it to circulating in the congregation. The members became interested and he said, "Soon instead of my having to comfort them, they comforted me." If you have got any trouble in your congregation, get some of this stuff called "Foreign Missions," it will work a transformation. The sleepy will waken up, and the sour will sweeten up, and the stingy will loosen up and directly you will have a little Ecclesiastical Paradise.

Where is the minister that is entirely satisfied with the spiritual condition of his congregation? If you are satisfied with the spiritual condition of your people you are rather lonesome. There are not many like you. The minister to-day who is satisfied with the spiritual condition of his congregation is satisfied with mighty little. His aptitude is small. I am not speaking of all, but there are churches, and the number is too large, which are like a millstone around the neck of a pastor. The reason is not because there are no good people in the church, not because people do not pray, and want to go to heaven when they die. The trouble is that they have been running on a side track; they are not traveling on a trunk line; they are in a blind alley. Isn't it a fact that we spend a lot of time discussing the situation? We get together in conferences, hear fine speeches, and go away saying, "We have had a splendid meeting," but what of it? We have got to do something more than discuss the situation and pass resolutions. Is it not true that we often content ourselves with the fact that we are holding our own? We compare this year's report with last year's and say, "We are holding our own," and thank the Lord. Do you suppose we will ever reach the world with Christ that way? We have got to do something more than hold our own. Why not ponder over negative statistics? What if the church had one hundred converts and could have had two hundred? Suppose that we had one thousand in our Sunday School, what if we could have had two thousand? Suppose we gave five thousand dollars to foreign missions, what if we could have given ten thousand dollars? It is not what we have done, but it is what we might have done.

Then there are churches that have been trying to build themselves up into strong institutions. They think that a church filled with respectable people has scored success. When they have gotten the church filled with a good constituency and well financed, all their prayers are answered. The usual way is to seek a minister who will draw. Heaven and earth are searched for a man who will draw, and when "the Spirit of the Lord" has directed them to the right man, they get him and put him in the pulpit with the flourish of an imposing installation service; and then they sit down and say, "Now, brother pastor, draw: that is your business; draw hard! If you draw hard enough you will get me out to Sunday morning service. If you draw very hard you might make me break a business engagement for the mid-week prayer meeting, and if you fail to get me, your blood be upon your own head." The modern pastor has got to be a sort of porous plaster of pulpit eloquence big enough to cover all the sheep and goats of his parish.

Is a church a success because it has a fat income? No church is a success unless it is doing the thing it was intended to do. The church was put into this world for one defined purpose, to preach the word. Here is a factory built for the purpose of manufacturing harvesting machines. Suppose it goes to making baby jumpers? The church was given a definite purpose. Let the church stick to its mission. A church is a success only when it lays down its life for Jesus Christ.

The best thing for a sick church, is to put it on a missionary diet, to give the opportunity of life to the perishing of earth. There may be some churches that won't like that sort of a program. They may not want to be distributed. They want to be let alone. Did you ever know a man who was sound asleep, that liked to be awakened; that will say, when he is awakened, "Thank you?" I was going through an insane asylum in New Jersey recently, and as we passed along one of the inmates came to me and said, "I've been dead," but added, "I've been resurrected." I said, "Which do you like better?" He said, "I'd rather be dead." There are churches that prefer death to disturbance, but we believe in the resurrection of the dead. We must give them what they need, and not what they want.

They may call us fanatics, but I would rather be a fanatic than a corpse. This thing of missions, is the finest vision that can be brought before people. This conception of a cause that is marching through the earth, and going on improving, not for a century, not for

an age, but forever. We know something of a tree that grows for a hundred years and then, when it gets to the summit of its existence, tarries for a while and then decays and goes back to mother earth. We know something of a nation that grows for a thousand years, and by and by ceases to exist and is wiped from the map of nations. We know something of a planet that glows for a billion years, and then tarries at the summit of its existence, but at last begins to cool off and, as a dead world, swims out again on the vast ether sea. We know something of a sun that burns for a billion milleniums unconsumed, and by and by flickers in its socket and dies from the sky. But of the increase of Christ's Kingdom there shall be no end. We are enlisted in the finest thing that the mind of man can conceive. Do you tell me a minister can hurt himself with a thing like that? Do you tell me that he can hurt his church with a thing like this? It is the church's only chance for victory.

Now the field, as to ways and means, has been pretty well covered. Lots of good advice has been given this afternoon and in this convention. The important thing is to put it into practice. A missionary program should be set up in the church. The officers of the church have much to do with its success, but I do not think they can take the place of the pastor. While it is true that he is the key to the situation, still the officers of the church can block the way by opposition or, what is worse, by icy indifference. Yet the major responsibility rests on us as pastors. If a minister has been a pastor of a church for two years, and has secured no increase in missionary interest, something is wrong. What the situation demands is either dynamite or transportation facilities. There is a town near us in New Jersey where a dear old brother held sway for twenty-five years. Recently the Lord called him to his reward. He preached sound doctrines all along, but never was known to preach a sermon on foreign missions. A few weeks since Mr. Robert Speer preached there, and one of the elders said to a friend of mine, "We have had a young man by the name of Speer preaching for us on a subject he calls 'Foreign Missions,' and really it is very interesting." They had been living in a cave and were getting a glimpse of God's great out-of-doors, and they thought it was fine.

Now, I don't believe there is any freak about this business. I do not believe there is any special or only way to get the churches on a missionary basis. The way is to go ahead and the thing can be done

in some way or other. One of our Reformed Churches has for its pastor a young man who has had a suggestive experience. He had been preceded by a man who had plenty ability, but was rather sleepy and frequently tired. His people were interested in missions, but they couldn't get him to take any interest, and at last they bade him an affectionate and permanent farewell, and called my young friend as his successor. He had not been there very long before he called a meeting of his officers, and said, "We must support a missionary." They said, "We cannot do it; we couldn't take care of our own work and support a missionary too; we are doing all we can now." But he said, "We must support a missionary." So they had it up one side and down the other, and finally he said to them, "Brethren, we must support a missionary, and, if you will undertake his support, at the end of the year, if there is a deficit in the treasury for church expenses, you may take it out of my salary." Did he starve? No, and the Lord did not have to feed him with ravens either. At the end of the year they not only supported the missionary, but the income was larger for church support than it ever had been. I believe that we will always find it to be the way. The more we do for others, the more God will help us. There is one thing that a pastor can do; he can sacrifice his reputation as a pulpiteer to the cause. There may be a demise, but we could say over those remains, "Blessed are the dead which die in the Lord." Let him make appointments for returned missionaries in his church, when they come home. The returned missionary may not be a pulpit orator, he is the real thing. He is no tin soldier. He comes from the war, wearing a worn uniform, scarred by actual conflict; blood stained. His message, whatever he may say, is the man.

Let us have specialists on this subject in our pulpits. Some dear little sister, who loves her pastor, may not come to church, but her place will be filled, and there may be compensations in other directions. Let us preach, down right, out right, straight from the shoulder, missionary sermons. Let us give our pulpit the missionary outlook. Dr. Carson has scored a home run. He says, let us preach in such a way that no sermon will be preached without the gospel of foreign missions. Then it will be easy to preach without having to think of something to say, for we shall have something to say.

Let us make it a part of our pastoral work. Sometimes we run out of stuff to talk about. I believe if we could just switch off on missions we could always keep the conversation going. These pastoral

visits, if they could be brought into this subject of missions, could be made a thing of real power in the modern church.

Let us occupy our church organizations with missions. I tell you it would work a transformation. Some of us hear of a new organization in the church, as if it were a funeral announcement or another baby to take care of. The trouble is that the thing absorbs all its power on itself. It is like that steamboat that Abraham Lincoln told about, on the Ohio River, which had a five horse-power engine and twenty horse-power whistle, and that stopped every time the whistle blew. It is that way with a good many church societies. If we could get them headed on this subject of missions, there would be something for them to do.

It is exceedingly important that we take our young people into this movement, and this devolves upon the pastor. We must give them the information that will build them up. We cannot sustain this movement unless it is an intelligent movement. The people have to know the facts. The convictions must be supported by real facts. Let us seek for missionary volunteers in our congregation. Let us also seek individuals in our congregations to support missionaries.

The most successful thing in the world is foreign missions. Even in those days when no converts were made, it was successful, when the missionaries could do no more than go out and testify and die, when there was as yet no sprig of green or gold to proclaim the harvest. But now the success is spectacular as well as spiritual. Every week more than three thousand souls are lifted out of the non-Christian world into the visible Church of Christ. It is wonderful. The only problem that confronts us to-day is the problem of the harvest field. If we let this chance slip, it may be a thousand years before God will give us such another opportunity.

HOW TO ENLIST A CHURCH IN GIVING FOR MISSIONS.

By REV. J. M. WELLS, D. D., *Wilmington, N. C.*

How to enlist a church in giving for missions, is the question I am asked to answer. That we want all our churches enlisted in this enterprise, goes without saying, and the way to find out how to enlist a church, is to find out how other men have enlisted their churches. What I bring to you this afternoon, is just a plain statement of how other men have succeeded in this.

Not that any have already attained, for I do not believe there is a church in the Southern Presbyterian Church, nay more, in the whole United States, that is yet enlisted in giving to missions. There are churches that give large gifts; there are churches in which a large proportion of the membership is giving generously; but there are no churches as yet, that are really giving to missions.

Now, as I have studied the churches here and there, that are partially enlisted in giving, I am more and more impressed with this fact. Generous giving is influenced more by motive than machinery. Back of any plan; back of any method, must be the motive. When you have hearts with love kindled, with faith deepened, with zeal intensified, and with vision lifted; there you have a church that will give no matter what may be the methods used, or the machinery adopted in securing the gift.

We heard that magnificient address this morning on the Dynamic of Missions, and the opening address here this afternoon. Such addresses as these furnish the key to the whole matter. Faith, love and zeal are vastly more important, than envelopes and mite boxes. The heart on fire with new love, and the soul roused into new life, are the true secrets of giving to missions.

But how are we going to secure this strong faith, this deep love, this burning zeal? How are we going to get men to catch that vision glorious that will stir their inmost souls?

As I see it, it resolves itself into two things. One of these is preaching, and the other is praying. There are other things that have their part and place, but as compared with preaching and praying, they sink into insignificance. These are the two great influences we can bring to bear upon the hearts and lives of our people.

1. There must be a preaching that is inspired by a deep and fervent love—love for the Lord Jesus Christ, our Saviour; love for our church, and love for the souls that are dying in darkness.

When we have such love as a mighty flame in our own hearts, we cannot help but preach with all the energy, zeal and fervor of our souls, to our congregations. And God will use such preaching to plant in the hearts those spiritual forces that will lead them to give largely and cheerfully. But it must be not only a preaching inspired by love, it must be preaching of Christ crucified. The preaching of politics, sociology, of ethics, of mere dry systematic theology, will not avail. It must be the preaching of Christ, and of Christ, not merely as a great peerless exemplar, not merely as the world's supreme teacher, but as a crucified Saviour. A Saviour who through His atoning, expiatory sacrifice saves us from sin and death.

I want to call your attention to this fact. I do not know of a single church in our whole land, that is giving at all adequately, that has even learned the A. B. C. of giving to foreign missions; that does not have preached from its pulpit the pure gospel of an atoning Saviour, making an expiatory sacrifice for sin. We must stand under the shadow of the cross, and we must preach Christ and Him crucified, if men are to catch the spirit and learn the true motive of giving.

And then we must preach missions. Not only preach Jesus Christ as a Saviour, but as a Saviour sufficient for the sins of the whole world. The need of the world, the Saviour of the world, the hope of the world, must be presented clearly and strongly. And our Christian duty of carrying that precious Saviour to those lost millions, must be laid with all the power we possess, on the hearts and consciences of our people.

Missionary giving follows missionary preaching.

2. The other great influence is prayer. Here is the power that can move the hardest heart. Here is the power that can change the coldest, deadest and most selfish life.

There are officers, some of whom may be aged men, feeling that their years of service and usefulness are over, who are yet princes with God in prayer. Get them to praying day by day, and hour by hour for this consummation.

There are the godly women. We know the power of their prayers. What would our church have been through all these many years, when the fires have burned so low on the altars of men's hearts, if it had

not been for the prayers of these women. We need to enlist in still greater measure their prayers for missions.

Then there are the shut-in ones. Those whom God has caused to turn aside from the turmoil and confusion of life, and shut to the door. Here is something they can do far better, perhaps, than those who are cumbered with the business affairs of life. It may be that their loving Father has brought them in, that they may learn the better to lift their hearts to Him, and bring down the blessings their church needs. Oh! the power there is in those prayers!

I want to tell you of one instance that came under my observation of one of these shut-ins. She had been an active worker for the Master, and far and wide her influence had been felt. And then there came into her life that dread disease, cancer, and shut her in. Shut within that little room, suffering fearfully day by day, she felt that the Lord had given her, her opportunity. He had stopped those busy hands from work, and placed her where her heart could more freely turn to Him. Many a night long as the pain kept her from sleeping, I found out that she was praying. During those long night watches, she was pouring out her heart in prayer for her pastor, that his heart might be aflame with zeal for souls. Now her prayer was for the officers by name, that they might do a glorious work in extending the kingdom. Again she prayed for the men of influence in the congregation, that they might dedicate their talents and means to the cause of missions, or she prayed for the work and the workers with a magnificent faith. She prayed for weeks, months and years. And the little upper chamber became a Bethel and a place of power. Then the Lord called her home. While she prayed, the interest grew, but after she went home, God opened the windows of heaven and poured out a blessing upon the cause of missions in that congregation, above anything they had dreamed of. Men's hearts were opened, their interest enlisted, their gifts laid on the altar. And why was this? Because of her prayers. She prayed. God kindled new faith and wider love, and with such a motive, gifts of service and money inevitably came.

But even when the love is kindled, there has to be a certain amount of machinery, that the love may be transformed into service, and devotion into generous giving. How may we secure this? I will touch briefly on three ways:

1. *Through Information.*

There needs to be preaching that enlightens. There should be visits from the secretaries, and from these missionaries that really instruct and enthuse. There should be judicious use of church calendar, extensive circulation of the missionary, and the receiving and circulation of the best missionary books and leaflets. There should be the systematic teaching of missions in classes, societies and bands. When Christians have faith and love, they need only to see their duty. Information reveals their duty clearly.

2. *Through Organization.*

Organization is very much decried in this day and generation, and when it is carried to too great an extent, it may become an evil. Men denounce machinery, but what is machinery for? Is it not to take the power of the engine and transform their power into some useful product? In a factory, you want all the machinery that you have the power to handle and turn. You want machinery that will use your power, otherwise, that power is wasted. So in church life, you want machinery or organization enough to transform the faith and love of your people into useful service. You must have the Missionary Committee. You need societies or organizations for women, young women, boys and girls. Every individual should be helped to turn his love into service, activity and usefulness.

Give your men the opportunity, and you will find them willing and anxious to work and give. Pick out the key men; the men of influence. Bring all the influence you can to bear on them that their eyes may be opened and their hearts fired. Inspire them, and they will be the leaven that will leaven the whole lump.

3. *Through Method in Giving.*

Every one in the church ought to be asked to give, and ought to have an opportunity to give. Whether you canvass by card, or by personal interview, there should be a canvass. Whether they give weekly, monthly, twice a year, or in one great collection (as has been successfully done in one of the churches of Elizabeth, N. J.), there should be system in giving. Get your best men to plan as earnestly for the best way, as they plan for the great business enterprises, and they will

find the best method of subscribing, and the best system of giving for your church.

Give your people a definite work to do. Plan large things for them. Show them a vision of glorious things waiting to be done.

Preach with all your soul. Use the prayers of your godly people. And God will enlist your church in giving for missions.

HOW A CHURCH BECAME ALIVE ON MISSIONS.

By REV. W. R. DOBYNS, D. D., *St. Joseph, Mo.*

The church which I serve is not alive, as a church, on this subject; some of the members are, but not all. What we have accomplished has been done as a result of several years' of hard work.

If I were asked for a prescription which would guarantee a resurrection on this subject, I fear I would be unable to give it, but I can tell you some elements that have entered into the awakening in my own church.

I say first, preach! Let the gospel be presented as the biggest blessing to the world, and the bringing of good news to the lost as the greatest business in the world. This cannot be done in one sermon once a year. The subject is too great and too important to be disposed of in half an hour. It will mean the kind of preaching that each day holds up before God's people their privilege and duty in one phase or another. Nor need any one be afraid of exhausting either the subject or the people. No theme is so limitless, and none so fascinating, as the colossal business of world-wide evangelization. Indeed I cannot see how any man can preach the gospel without instructing and exhorting to this duty.

Next, I would say, pray! God has given unrestricted hope for blessing in the preaching of His word, yet has He commanded us "With thanksgiving to let our requests be made known to God." Pray not only yourself but gather a circle of prayer with definite aim, and depend on the Spirit of God to hear and help. Men and money are alike subject to draft through prayer, and many of us who preach faithfully are weak on prayer.

Next I would say, preach! The first "preach" I mentioned, was of the general character described, but now I come to more detailed preaching. Be not afraid to preach continuously on stewardship and giving for the salvation of the heathen. Show the pitiful offerings made by God's people to this stupendous undertaking, and that from their abundance. Show how little is being done, yet how very much might be accomplished by the use of our littles. Also the extensive fields for the employment of the vastest sums any one may be possessed of. Preach on giving until it hurts, and then keep on preaching until it feels good.

Then next I say, pay! No pastor can hope most powerfully to impress his people who does not practice as well as preach. Let it be known that you regard a certain part of your income as saved to God's particular use, and, by the power of example, lead your people to such systematic giving as will manifoldly increase their contributions, and bring them the blessings of a liberal soul.

After pay, I would again say, preach! Hold up before the youth the solemn duty and supreme privilege of making the greatest gift in the world to this work, that of a human life! You will encounter vastly more opposition here than at any point, and it will be out-spoken, and from parents. But keep at it, for no church can be truly said to be alive on missions, which has not given some of its very blood to tell the world of the "precious blood of Christ." Array before the mind of the people, the call of the Lord, and the unspeakable honor of heeding this call, which at once places one in the ranks of the benefactors and heroes of the world. No honor like that of serving the King! Continued lifting up of Christ in this exemplary way will surely win volunteers. When this is accomplished, a church is beginning to take notice and by persistent effort may be brought to life on missions.

Another element in the awakening is the discreet use of missionaries. I am far from reflecting on any person who, moved by the Spirit of God, has laid his life at the service of the unevangelized. But, because a man is a good missionary, is no sort of reason for supposing that he can stir other people to the same sacrifice. The life of the missionary on the field is not the least preparation for public address at home. All sensible people realize this. Some, however, are specially gifted in telling the story of the field so as to inspire the hearts with ardent purpose to give all it has to this work. Such should be used and this is what I mean by discreet use of missionaries.

Last, I would again suggest to *preach!* From Genesis to Revelation the one subject of history, prophecy, poetry, biography and epistle is "Redemption for a lost race," and therefore every sermon, if true to the Bible, must directly or indirectly have to do with this great theme and the spread of the good news among all men. Never let the people imagine that salvation stops with their horizon, nor has to do only with their family and friends, but is world-wide in its adaptation, universal in its application, and individual in its obligation. In other words the salvation purchased by the awful price of Calvary is the Panacea for every need, the only safety for every soul, and the one supreme demand on the life of every one it blesses, to tell it as far and wide as possible in all the world.

THE RELATION OF THE SESSION TO SUCCESS.

By PROF. WILLIAM J. MARTIN, *Davidson, N. C.*

There are just two possible relations which a session can bear to the success of our work—hindrance or helpfulness. This court can hinder by official or personal indifference and neglect, or by positive opposition to the work.

I do not care to discuss this phase of the subject except to say that an elder or session assumes a grave responsibility with the assumption of either of these two attitudes. It is bad enough and sad enough when a private in the ranks of the Lord's army hinders its onward march to victory, but it is infinitely worse when an officer in that army retards, either by indifference or positive opposition, the coming of the King into His inheritance.

Taking for granted that our elders are consecrated men, with lives devoted to the Master's service, I would submit for your consideration the following propositions.

First. That Missions are imperative upon the Church. The Scriptures teach us so in teaching the fact of Universal Sin. "For there is no distinction; for all have sinned and fall short of the glory of God," and of Universal Condemnation for sin. "The soul that sinneth, it shall die." "The wages of sin is death." And of the Universal Offer of Salvation. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And of Universal Christian Responsibility. "And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent." And, finally, of a Universal Command to a Christian world. "Go ye into all the world, and preach the Gospel to the whole creation." But back of all this, underneath and above it all, is the heart's desire of the Saviour to draw all men unto himself.

Second. That true Christianity is essentially Missionary. "Religion is not a possession to keep, but a blessing to share." Christians are not simply vessels for the inert abiding of the Holy Spirit, but they are channels through which He may reach and bless others. It is a fundamental law of God's kingdom that he who gives most has most. That man's Christianity may well be doubted who dis-

believes in missions, in the light of the fact that Christ Himself was our greatest missionary, and that Paul, his greatest Apostle, was a foreign missionary before Jerusalem was even evangelized.

Third. That the Evangelization of the World must precede Christ's coming into his inheritance of the heathen and his possession of the uttermost parts of the earth. For while God has the power to make known the Gospel to all people at once, and without delay, it yet pleases Him that His power wait on our willingness. Christ has made Himself dependent upon us for the Evangelization of the world.

Fourth. That now is the Strategic Time. For a hundred years our pioneers have been quietly, but effectively, working away. Like Jericho of old, heathendom has been compassed about and now the trumpets are blowing, the walls are crumbling, and God's people everywhere are called to a determined assault. The heathen nations are in a tremendous turmoil and unrest; fast loosing from their old moorings of centuries past, they are launching out on the sea of a new life, looking for new anchorage, and they will soon find it. Shall it be that their anchors drag upon the shifting sands of Atheism, Agnosticism, Materialism? or grip fast hold of the Eternal Rock of Ages? The answer depends in larger measure than we probably know, fellow officers, upon our attitude, upon what we do, and how quickly we do it.

Fifth. That duties never conflict. We have no proper ground for playing one part of God's work against another. Home Missions are imperative, but Foreign Missions are likewise imperative. No one believes more sincerely than myself in the imperative nature of all divisions of our Church's work, but the task is not equally great. I have no time to quote statistics, but with a parish of unevangelized abroad twelve times greater than the unsaved at home, and with a force of workers inconceivably smaller there than here, with the world waiting, aye, stretching out its hands to us for the bread of life, calling in the piteous tones of the lost and groping, "Come, but come quickly, or you come too late for us"; with our best men and maidens hearing God's call for workers and replying, "Here am I, Lord, send me," with our own sons and daughters giving their lives to do the work, it is time that we, as officers, were planning for and giving the dollars to support the work. God never imposes a responsibility without conferring the ability to meet it. We can do all the forms of work God calls us to do if we will. We

know we are able, but are we willing? As officers of the Lord let us change that "if" of questioning, to Capen's great "and" of faith, declaring with him that "we can and we will," remembering that as the officers answer, so will the people.

Sixth. That work done in the interest of and money given to Foreign Missions not only does not detract from other causes, but begets both interest in and sacrifice for them. Again, I cannot stop for statistics, but they can be had. I have heard a number of churches testify to the truth of this statement, and I doubt not that there are enough here in this audience who could speak from personal experience the facts necessary to establish its truth beyond a shadow of a doubt.

Seventh. That that church which assumes its proper Foreign Missionary responsibility will be greatly blessed at home. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom," is God's promise, and it comes true. Witness one illustration: The First Presbyterian Church of Wilmington, N. C., has probably led all the churches of my State in missionary endeavor during the past year, and I cull this statement from their church Bulletin of January 10th of this year: "It is no mere coincidence that on this year, in which we have made the strongest effort to do our duty in reaching the 'uttermost parts of the earth,' God has blessed us most richly here at home. The year 1908 was the most fruitful in our church's history in numbers of members received."

Eighth. That your relation to your congregation as leaders, ensamples, directors, in the great international business of extending the Kingdom of God, of dispensing the news of salvation is a most vital relation. Fellow officers, the Church is awakening to a full realization of the task before it, of evangelizing the world, and large numbers of men, for the first time, are becoming interested and willing to do their part. We shall miss a glorious opportunity if we fail to lead them. By virtue of our office, it is our duty to lead in this work, to augment the enthusiasm, but to keep it sane and safe. If we fail to guide this great movement of men we shall lose much of influence and our great office much of prestige. As directors in the great business of our Master, it becomes us to check nothing which rightly brings success to the work, but to foster and guide, by voice and example, every proper force and make it most effective for our King. Recognizing our Church to be a

real missionary society, we must realize that we, more than any other set of men, are in honor bound to make it effective.

There is no proper co-operation which this movement may ask of us in our capacity as elders, which we ought not to extend promptly, cordially, enthusiastically. If we are to gain a hold over the men of the Church and take our rightful place as their leaders in the great work the Master gives us to do, we must in many, many cases, take off the breeching straps of timidity, indifference, or opposition and put on the traces of constructive progress.

This mighty movement is growing, and, if we read the signs of the times aright, God is moving mightily on the hearts of men to do this work for Him. If done aright, we believe it must be done through the channels of our present Church organization, and there is no part of that organization more necessary to its success than the Session. But we must get rid of Sessional timidity in business matters. We deal with a gigantic enterprise on the one hand, and cool-headed, courageous business men on the other. To save the former from shipwreck, and the latter from disgust, we must meet both in a spirit of cool, clear-headed, business, Christian boldness. Are we, as directors of the Church's enterprises, as ready to guarantee the financial part of this work as we are to guarantee the financial part of our secular business enterprises? If it is machinery for our mills we need, we order it, and, if the money is not in hand, we borrow and endorse for it. If it is larger working capital that is needed in our growing business, we borrow at bank and back the note with our names and resources. Are we willing to go that far for the Lord's work, calling, as it does at this time, for greater investments because of the prosperous nature of the work and the wonderful opportunity offering for larger growth? If we are, and if the people have confidence in us, and know that we are doing our share, they will do theirs. They will be led but not driven in good works. I believe I draw it mildly when I say that in at least half of our churches, the officers, elders and deacons could guarantee the full four dollars per member for Foreign Missions without its costing them a cent above what, as individuals, they should give, if they will only instruct the people and set them the right example. What a feeling of relief and confidence this guarantee would give to our Committee of Foreign Missions and to our overburdened workers in the field.

I appeal to you, as officers, to lead this mighty army of laymen who march on to "Conquer the world for Christ!" God forbid that it should be said that the officers of his army were timid in the day of battle. For it is on, my comrades; the battle is on. Yes, it has been on since sin first entered this fair world of ours, but it freshens, new recruits are pouring in, the flower of the army is in array. Oh, shall we, too, not rally around the flag as God sounds the onslaught?

"Stand up, Stand up for Jesus, ye soldiers of the cross,
Lift high His royal banner, it must not suffer loss;
From victory unto victory, His army shall He lead,
Till every foe is vanquished, and Christ is Lord indeed."

THE RESPONSIBILITY OF THE DEACON.

By MR. ROBERT W. DAVIS, *Richmond, Va.*

I do not know that I can give you any special message along the line of raising dollars, because I have paid more attention to raising boys, but as far as the responsibility of the deacon is concerned, when this topic was given to me I went to Webster to see what the full meaning of "responsibility" was; Webster defines it as "answerable or accountable," and we are all answerable, and we are all accountable to God. We take our commands through His Son, Jesus Christ, therefore we are all called to be witnesses of Jesus Christ. It has been said that we measure responsibility, not by the things done, but by the opportunities we have of knowing better.

Now, we have been here during this convention and we have heard these talks and these speeches until our hearts burn within us, until we are filled with enthusiasm; and we cannot say that we didn't have the opportunity of knowing better. Therefore we must measure our responsibilities by the things that we are going to do when we get to our own little corner. I am going to ask you to consider with me some of the means of discharging a deacon's responsibility.

Let me call to your attention, first, to prayer, public and private prayer. That is the only means by which we are going to gain great victories in these realms, and we have got to put that first, and Jesus Christ first, in His rightful place; for when we fail to take God into our plans, and our calculations, then we deserve to fail; but when we do, backed up by our prayers, failure is impossible.

Secondly, by personal advocation of the cause to your own people, by constantly talking missions to every one, and by interesting every man in your local church to give to this cause. I do not mean to occasionally speak to a man on the subject, but to make it your business to talk to every man in the local congregation, and get him to give of his means and help bring your church up to the $4.00 standard. Don't leave it for a few men of means and wealth in the church, but bring it to the minds and hearts of every man in the church. I would say also to make it definite in talking to these men, they will give and do more when they see something definite to give to.

Thirdly. I would call your attention to the example you may set before your people by your own liberality. That is one of the grandest

opportunities that you have, and one of the biggest responsibilities that devolves upon you.

Fourthly. By the circulation of the literature, which you can get from the Laymen's Missionary Movement. I don't mean to stand in the church door and hand people a lot of literature. Get this literature and take it to your friends. Make it a personal matter; ask your friend to take it home and read it over, and to come and tell you what he thinks about it, and then pray God's blessing to go with it. That is the way to circulate literature. This thing of sending it through the mails is useless, for it but goes into the waste-paper basket. If you give it to them as a personal matter, you will see results.

Fifthly. By securing attendance of proper persons at all missionary conventions. There are times when the opportunity is presented of sending a man who is not overly useful in the church work. These are the men you ought to bear in mind, and consider most seriously as the representatives of the church, for I have known men who have been brought to a closer knowledge of Jesus Christ and to a better judgment of what their responsibilities are, and into a wider and better field of usefulness in the church, just through such meetings as these. By all means get the proper representation at all missionary conventions and meetings. Then secure the strongest missionary speakers to address your local congregations regarding the needs of the people, the needs of the cause, and their personal opportunity and responsibility. It is most important to have a man in the church who can talk to the people regarding their responsibilities and duties toward missions. If you are not that man get a lay-leader and give him the benefit of your knowledge, of your experience and ability, and have him take up this work. Go to work and get your church on the $4.00 basis.

I will not go any further as to the means, but I will ask you to consider with me the influence we can bring to bear through these means.

First. On the pastor. Some of you have brought your pastors with you; some of you have not; some of them are wide awake; some of them are not. I would not have you think that all pastors are asleep, but I have met some of our Presbyterian pastors who are not enthusiastic, and some who are not in sympathy with the missionary movement; and I say to you, go back home and bring this matter before your pastor, and make him feel with you, the fullest responsibility of the deacon and the pastor to this work. After all, it revolves

around the deacon's responsibility, for we as deacons are called to be stewards; to take care of the Lord's money, to disburse the Lord's money, and if the deacon was more thoughtful, we would be able to take a great deal of the work off the shoulders of the leaders in this cause.

And I say to you also, bring it before the leaders of the church; use these means upon the men. Get them interested, and get them alive to the opportunities and the responsibilities. We cannot say that all the elders are alive or aware of what is being done or what is best to be done. I am going to tell you what I heard of one Presbyterian brother, and I don't know whether it fits any one of you or not. The man to whom he was speaking was a mattress-maker. He said that he was not making many mattresses now because cotton was too high. His friend said: "Can't you make them out of moss?" "Yes, but moss is high." "Well," he said, "come down to my session meeting and scratch some moss off of my elder's backs." It may not apply to your session, but I know of some to which it could apply.

And then bring these means to bear upon your fellow-deacons, for that is where your real missionary work begins. Then, this work should be taken up with the Sunday-school; any scholar over six years of age ought to know about missions. When you return to your home get up before your Sunday-school, and tell them you have just come back from the Presbyterian convention, and tell them the things that you have seen and the things that you have heard. I tell you we have an opportunity in the Sunday-school to do this very work, and of showing them the opportunities and possibilities of this work.

Lastly, I would call your attention to the societies of your church. How many of you have a brotherhood in your church? There is your opportunity; go home and make the brotherhood the real live missionary agency of the church. Bring missions before the men of the church, and let the brotherhood take up this work as committee-men, and bring the church up to the $4.00 standard.

How many of you have a boy's society? I wish I could stand here an hour and tell you someting about that work; they will be the men of to-morrow, and you have got to face that problem of teaching the boys to give. They are the ones who are going to be the future missionaries to these lands; as pastors or as teachers. I have been in some places and have seen these boys studying missions, knowing more than the adults in the church; I have known them to give up their savings for missions; every one of them enthusiastic, and willing to give to the

work, to help the foreign mission cause, and yet how many of us have given those boys the encouragement they should have? If you have not such a society in your church, when you go back home, get the boys together, and let them take up the study of missions; sacrifice your time, and teach them, and then, when they grow into manhood, you have your church officers, who can take up the church's work and carry it on, for God's glory. You have a splendid opportunity here.

Sometime ago I read of a British captain who was leading his army toward a certain place, and in the early morning light, when the battle was joined, this man was among the first who fell, mortally wounded, and as his fellow-officers leaned over him, he raised his head and said: "Didn't I guide them straight? Didn't I guide them straight?" Let me tell you, when you come to look into the face of God will you say: "Didn't I guide them straight?" I believe it is the rule that the deacons of the church are more absorbed in the running affairs of the church than they are in the great cause of missions. I heard of one case where the deacons took the coin, which was absolutely subscribed to foreign missions, to pay the preacher's salary. Go back to your homes and put into missions the same business sense that you put in your own commercial affairs, and may missions be the absorbing topic in your deacons' meeting.

I say, we must do this thing, and we must do it quickly; for we are condemned in the eyes of God if we leave "the unfinished task" as a heritage to the generations to come.

HOW TO INCULCATE MISSIONS INTO THE SUNDAY SCHOOL.

By Rev. A. L. Phillips, D. D., *Richmond, Va.*

There are two questions to be settled. One is a matter of atmosphere, and the other, of instruction. We will never get Home and Foreign Missions into the Sunday-school, and we will never get missions into the church until we begin to make a missionary atmosphere in the Sunday-school, and to do that we will have to instruct the children in the Sunday-school. The Germans have a saying, so I am told, that what is to appear in the national life, must first appear in the schools. When they want a thing to come out in the German life, or German education, or anything else, it is put first into the German schools. In this way the Germans are coming to be in the industrial world the most expert scientific works on earth.

Now, if we are going to have missionaries ourselves, if we are going to support them, if we are going to *do anything,* it must be sustained by an adequate education at home. I have no sort of hope that the missionary movement will amount to anything more than a great big blow-out, unless there is something back of it, unless there is down underneath it an educational movement to carry it on. So let us get down to that great fundamental conception of the whole business—that no adequate campaign can be planned or sustained that isn't backed up by an appropriate and careful system of training at home. Now to do this is to do those two things I mentioned; make a missionary atmosphere and give missionary instruction.

Missionary Atmosphere.

How are you going to make a missionary atmosphere in the Sunday-school? If you go into the public schools you will see how the American idea is planted there. In some of these day schools in the country you will find how they make Americans out of Germans and Poles, and Italians and everything under the sun. They are doing it by putting around in the schools those things that keep the children continuously reminded of the fact that they are in America, receiving American education. American ideals appeal to them everywhere. One of the things you see in these school rooms will be pic-

tures. How many missionary pictures have you in your Sunday-school? Lets see, hold up your hands. (Counted eight.) And what do they cost? One cent to five cents, and even down to no cents, because our missionary committees will give them to you.

I have one picture in my office, just one that is visible and that hangs right over the door leading into my stenographer's room. It is a great big two-thirds life picture of John G. Paton, the modern apostle of the New Hebrides. I don't care very much for many pictures there. But I love to stop and look into that wrinkled face, and those great eyes, and I think I can see those lips part, and I can hear him say with great power, the single word that to me is often more than a sermon, "Jesus." And that man dominates my office. Did you ever try it in your Sunday-school, just to see what effect it will have? You can get that picture of John G. Paton; it will cost you $3, and it is worth $3,000 just to have it there to look at now and then! So you can get other pictures. Just think of the opportunity of filling your class-rooms with missionary pictures, instead of the fanciful creations of Roman art!

Then we can put in the Sunday-schools, put around everywhere, suggestions of missions; put up some flags. In the public schools they make a great deal of the American flag, and I believe in it. Put up the flags of different nations. Somebody was sitting in the Auditorium by me yesterday and said, "Phillips, what are these flags around in here? Do you know what they are?" We have here in imagination three silk flags. Imagine just a minute, will you, Great Britain! Think what that is. You know that the flag is the symbol of the national life, civilization and all. Japan! United States! Put them together. What a missionary lesson. See? If you don't see, your children will, they will catch right on. Just put those flags around, will you? They are handsome ornaments.

But we must have more than that. We must have, as Mr. Mason suggests, prayer, a great deal of earnest prayer in school. And I don't know of any better way of doing it than to have the superintendent of the Sunday-school systematically to pray definitely for some missionary, and to pray every Sunday for your own missionary, calling him by name. Young folks like that. We think about training, and every time you call his name in prayer before God, you are acquainting the child with that person and his need, and so encouraging the outgrowth of its little spirit towards God. I sometimes wonder if we don't minimize the real power of a child's prayer. Get the children in-

terested in prayer. There ought to be a missionary prayer in the opening or the closing exercises of every Sunday-school; not only a petition in a prayer, but a full missionary prayer.

A missionary atmosphere is also created by music. You know how you create the love of home, the domestic air, home atmosphere, and in almost all our homes music comes in, to play a part, doesn't it? It is highly instructive. Most people get their religion more from the hymns than from the preacher. They can remember the hymns and cannot remember the sermons. And if you want to get the missionary atmosphere good and warm and pure, sing it into them. And don't do it by singing, "From Greenland's Icy Mountains" always. I heard of a Woman's Missionary Society, which had a very solemn impression that unless they had sung, "From Greenland's Icy Mountain" they had not had a meeting. We have let it work over time. Let's try some others also. Let's try "The whole wide world for Jesus." Do you know that in Standard Songs? That is about the most thrilling Sunday-school song for missions that I have seen lately. The thing sings itself. Children are getting tired of singing simple things. Children do not like to sing simple little ditties always. They like to attack something difficult. They are being educated to sing in the public schools, and our Sunday-schools are behind them in this respect. So here is a great opportunity for creating the missionary atmosphere through your singing, prayers, and pictures on the wall.

We ought to have more missionary reading from the Scriptures. I think we ought to make more of that than we do. We don't need to change from the readings now, as they are all missionary in Acts, practically. But by and by we may go back where they are not all distinctly missionary. We ought not to go very long without one of those great passages in the Sunday-school. I think if you would have a dramatic reading every now and then of the Second Psalm. The Second Psalm is a literary drama. And ever and anon turn over to one of those later passages in Isaiah, where distinctively missionary, triumphant notes, are sung so often.

Another very fruitful source of such work is the bulletin, which may be put inside of the vestibule where most of the scholars come in. This is one of the most effective means I know of. Put it up there and label it "Bulletin Board," and arrange it so that little missionary items can be put up. Not long ago I was in a Sunday-school and I saw some boys crowded up around the bulletin board; that is where they always go when they come in. And I said, "What is it?" And they

said, "Look ahere!" And there was the daintiest little water color picture of a little Japanese child with a little umbrella, done by one of the boys in the Sunday-school, and right by the side of it, cut from the daily paper, was a little clipping of fresh, warm, missionary information out of Japan. Every boy in the Sunday-school read that. What would you call that? Advertising. And what is the spirit back of it? Enterprise. These are just a few little things, as simple as they can be, about creating a missionary atmosphere.

MISSIONARY INSTRUCTION.

The modern Sunday-school that is at all up-to-date, has two things. First, the Bible lessons, the International Uniform Lessons. Here we have one single lesson for the whole school. Second, a modern school has supplemental lessons. Now, out of the regular lessons and supplemental lessons you may get all the material you choose for missionary instruction. The International lessons, for example, furnish us now and then a superb missionary lesson. I don't know that you have discovered it, but it is nevertheless the truth, that there are now taught in the Sunday-school no less than from two to four missionary lessons a year. That has been agreed upon by the Sunday-school authorities in this country, and we are now running through the whole instruction for a year, and picking out the essential missionary lessons, about four a year; as nearly as we can, one a quarter. Some of the editors need to go to Sunday-school institutes and learn a little bit more about teaching a missionary lesson, but as a rule they are effective and strong, and you can get this missionary instruction. Now we don't need to pick out in Acts, all you have to do is to go through the text anywhere and get a missionary lesson. If you stick a pin in Acts you get a missionary lesson, and for a long time we cannot escape it. If we don't teach missions now we had better quit. But we are all teaching missions now, whether we want to or not.

I believe the supplemental lessons in the Sunday-school have come to take a permanent place. The supplemental lesson is simply a device for teaching things which need to be taught more in detail than the uniform lessons can provide. Such for example, as church doctrine, and church life and church history, and especially church activity. The denominational activity cannot be taught through the uniform lessons only; there must be a supplemental lesson added. To come down practically to the arrangements made by the Assembly

in this matter, we are providing for fifteen minute supplemental graded lessons every Sunday before the International lessons. Now we have arrangements in our system like this: the first fifteen minutes of the first three months of the year every Sunday is given to missions. So if there is a superintendent here who is following the Manual of Graded Course of Instruction, he is giving no stronger instruction in his whole school than in the fifteen minutes for three months to missions.

But that is just the outside arrangement. That is just the mere scaffolding and stays of the building. How are you going to put meat on the bone? Well, look at this. Here is the Cradle Roll. Right into our homes there comes from the superintendent of the Cradle Roll Department a deal of very happy suggestions for the babies; birthday cards, little letters of congratulation, etc., etc. Why not send the baby a missionary post card, with a story on the back of it, that mamma is going to read? When you are getting the baby you get mamma, and now and then you will get papa, for occasionally the child persuades the father, and so you may be getting the whole family before you know it.

Then take the beginners, the little folks in the beginners' room. We can give them missionary lessons that will never be forgotten in the history of any child's life, by means of the curio box; for instance things that come from Africa, costing $1.50. It has an African house in it with arrangements for exhibiting an African village. It has two little African pickaninnies; it has a drum, and this, that and another thing that are perfectly fascinating. I have seen the lesson given to children and the men will climb up on the benches above the children to look on. Another such collection can be had with reference to Japan, and they are now providing one for the Chinese. The Chinese babies are made so they can stuff them with cotton and stand them up in the house, and you can make them walk around. Then go on to the Primary Department. These curio boxes can be carried anywhere with stories. The stories are printed for you, so there is no trouble about telling them.

Then when it gets into the Junior Department the children cannot only read, but they do read, and so this fifteen minutes of instruction can be very well given in a text-book. There are a great many text-books that are available. I have here on the card, which was taken from our exhibit, some of these books that can be used for missionary instruction. And there are other little things on there

that show what is available. The fifteen minutes a Sunday for three months will carry you through one of those books. So that there is no lack of material for us to work with, and it is up to date and highly suggestive, and it is graded right down to the comprehension and needs of the children.

Then you come to the Intermediate Department. What are you going to do with them? A book like this I have in my hand is one of the most helpful, "Uganda's White Man of Work." That is a good title; there is a good picture on the back of it, and inside there is a strong story telling of one of the few supremely effective lives. That, in the hands of a boy or girl from fourteen to sixteen years old, will be read as eagerly as any book gotten out of the public library. I brought it home and my seventeen-year-old boy came in and picked it up and said, "What is this?" I said, "Suppose you see," He never quit it until he had read it through. Get them to read and discuss during fifteen minutes that book. And after that here is another one, "The Cobra's Den," a very remarkable set of stories of missionary life in India. Your missionary library should be well stocked. Encourage the pupils to read them.

And there is the Home Department, which is becoming acquainted with the Sunday-school library. We can make ways for getting into the home many a good missionary book. The Missionary Society should co-operate with the Sunday-school. And so let us send these books out to the Home Department, and the books that are getting musty on the shelves will be read. Then suppose we put in the Missionary Department of the Sunday-school, to which I have come at last. While I think about it, I will call your attention to the fact that plans for it have been wrought out in this little book I have in my hand. It is missionary all over. This chart is a careful statement of what is to be taught every day throughout the whole course of the graded course of instructions. So you will find this a very useful little book, "Manual of Graded Course of Instruction." Get that from the Presbyterian Committee of Publication, where you can get anything printed.

We have concluded that if we are going to get missions into the life of the church, we must go into the Sunday-school. And to get it in there, we must get it through missionary atmosphere, and through missionary instruction, which is given through the Bible lessons in the uniform lessons, or through the supplemental lessons. I would like to pause long enough to say, that I am in high hopes that the Interna-

tional Lesson Committee will give us some strong studies in missions, in the new graded course which is being prepared.

So we have got to the point where we have in our Sunday-schools a missionary policy. Now who is going to carry that policy out? The superintendent? Well, he is going to watch after it, but he cannot do everything. He would have to have one hundred heads and a hundred eyes and a hundred hands. But we are going to create for that, just as we create for everything else, a bit of organization, effective, and thoroughly adequate. Now that organization we call the Missionary Department of the Sunday-school, and that consists of a missionary superintendent, who ought to be an assistant or associate superintendent of the Sunday-school. With him there are associated about four others. That makes the Missionary Committee of the Sunday-school. Now what is the business of that Missionary Committee? First, one member takes charge of Bible reading and prayer; and suggests now and then to the superintendent, that "we would like for you to read such and such a passage if you have no objection." "Won't you pray to-day for such and such a thing," says this person having charge of the prayer and Bible studies. Then another takes charge of that bulletin, and sees to it that the bulletin is kept fresh and up-to-date and interesting.

Then somebody else has charge of the missionary giving, and sees to it that, for instance, on the first Sunday in May, when our offering is made to Foreign Missions, or on last Sunday in March for Home Missions, or when an offering is made for Sunday-school extension on the first Sunday in October, that literature goes out, sees that special information is given, that envelopes are out, if it is a special cause, and so on and on. See that one person is responsible for the missionary giving of the Sunday-school, under the general direction of the superintendent. Then another one takes up the matter of missionary instruction, and tells, in the teachers' meeting, the best things known about missionary instruction. It may be that another has the library in charge, and keeps the librarian informed about what good missionary books are out. To the school he says: "A good missionary book has just come out, and you get it in the library." In this way we keep things moving all the while. Is your missionary department projecting the things I have been talking about?

Every Sunday-school must make for itself a missionary policy. What must it embrace? First, definite prayer for missions; definite giving to missions; definite instruction in missions; and a definite

presentation of the call of missions. We used to say, study, pray, give. That was the cry of the first Yale band that went over this country and awakened the church perhaps more than anything that was ever done before to the necessity of dealing with the young people in the societies and elsewhere. But now it is: Study, pray, give—can you remember it, "Go." There it is. Study, pray, give and go.

Now every Sunday-school must have a policy for letting the school be brought under the influence of study, prayer, giving to missions. Young people are disposed to listen to the call for life-work, and more missionaries have decided the call for the missionary life between the ages of fourteen and twenty-one, or twenty-five, than during all the years before or that come afterwards. That is the age of decision. The Bible says, "Your old men shall dream dreams." It is your young men that "shall see visions." Youth is the time when they see visions; the visions of the world's strife, the visions of the world's sin. Oh, what an opportunity!

Do you know the reason you haven't any missionaries from your church? You have not called the young people. Do you know the reason there is not an offering of larger life for the ministry? You have not called them in the Sunday-school. Do you know why there is any lack along any great lines of action in the church? It is because you have not put it into the life of the Sunday-school. Oh, beloved, this is the great opportunity! Down under all that we have heard that is so full of power and persuasion, back beyond all campaigns for giving, back beyond all education of the life of the church, underneath it all, sustaining it all, lies the young life of the church in the process of formation. Touch its spring here and you touch them yonder; train it here and it is trained always. Will you neglect it any more?—for you have neglected it—will you neglect it any more? God forbid.

Will you excuse me for telling a little story, and then I am going to stop. I love to tell it, and if you should hear me tell it two or three times I will not apologize the least bit. When I was a little boy in a little village in North Carolina, by the side of which ran a little stream, which had been dammed to make "Claytor's Pond," my two older brothers and I used to go swimming. I used to go along and be satisfied with wading out on the edges, in the water about ankle deep, and paddle around. Then I waded in knee deep, and I thought that was fine. Then I went in thigh deep, and I thought I was very brave, and I would paddle like a little duck. I thought I had gone to the

utmost depth. The time came when these two older brothers of mine said, "It is time for Alex to swim," and so they caught me, one by the left wrist and left foot, and the other by the right foot and right wrist, and carried me to the edge of the pond, where the water was about ten feet deep, and the bank six feet high, and they said, one, two, three, and out I went in the air, and struck the middle of that pond—and I could not swim a lick. I didn't get drowned that is certain, and I did get out. I just had to. I had gone in all over, and there was no way to get but to swim out.

Let me tell you men what is the matter. We have been wading in the water about ankle deep, and some have gotten in knee deep, and some waist deep and some breast deep, and we have declared that is the ultimate depth. But I want to tell you something—you don't know the joy and the blessedness that come to the soul, that at one great leap takes the plunge and goes in all over. Nothing else is going to satisfy you. I told this little story in one of our Southern cities not long ago. One of the finest men in the town came and spoke to me with great heavings of his bosom, and great agitation in his voice and face, and I said, "Why not go in all over?" and I will never forget his look. He said as he tightened his grasp, "Doctor, I am going; I am in." And he is in, all over, that fellow is. You cannot touch his city long without knowing him.

I was telling that the other day in Petersburg, and as I went out I heard one fellow talking to the pastor, and he said, "Dr. Foster, when Dr. Phillips began to tell that story, and I saw where he was going, I began to ask myself this question, am I going in? am I going in all over? Finally I decided I was going in; Doctor, I am in." Then he went down the aisle and turned back and called, "Come on in men! Come on in! The water is fine." Oh, men, you don't know how fine it is, until you have taken that last plunge, that takes the man into his last great leap, in the great giving of himself to the call of God in this great day.

THE SUNDAY SCHOOL THE TRAINING GROUND FOR WORLD EVANGELIZATION.

By MR. ALFRED D. MASON, *Memphis, Tenn.*

Doubtless a good many of you saw a little illustration which came out in the Sunday School Times not long ago, which pictured the Lord Jesus and the Angel Gabriel as walking down the streets of heaven, after the Master had come back from this world, having paid the penalty for your sins and mine with his own blood. The Angel Gabriel is pictured as saying to Him: "Master, You went down to the world and left heaven and gave Your life for those people, didn't You?" The Master replied very quietly, "Yes." "You must have suffered very much in giving up heaven, going down to earth and dying for the world." "Yes." "Well, Master, You died that all the world might be saved, didn't You?" "Yes." "Have You made any plans for telling all the world about it?" "No, I haven't made any special plans, what do you mean?" "Haven't You made any special plans for telling all the world? You died near Jerusalem, and only those thereabouts knew of your death. What about all the people in all the uttermost parts of the earth, have You made no plans, Master, that they should hear, that You have died in their stead, and saved them from eternal death?" "No, I haven't made any plans, specially." "Well, how are they going to know?" "I told James, and John, and Peter, and Andrew to tell others, and those others to tell others, and they others, until the world should know." "But, Master, suppose Peter should forget and deny You again, and suppose James and John and the others should forget, and away down yonder in the twentieth century, men should be so full of their own affairs, and so busy, that they would forget to tell others. What about it then, Master, what are You going to do, what are Your plans?" "I have no plan; I am simply depending upon them."

Are we this afternoon worthy of as much confidence and dependence on the part of our Lord as that? Are we worthy? I never felt so unworthy in all my life as I have since I have come up to this convention, and have seen what we ought to do, compared with what we are doing.

I am going to divide my subject into three heads: 1. The Where; 2. The How; 3. The What.

1. THE WHERE.

The Sunday School is the very best place that I know of for teaching men and training them in world evangelization. First, because of the material that we have to work on. If there is anything in this world that is good and pure, it is a little child's love. We heard this morning from Dr. Vance that love for Christ is the dynamic that is going to move this world and evangelize it for Jesus.

There came to our Sunday School two weeks ago two little girls, one four and one six. I was busy talking to our general secretary about the work, and some changes we wanted to make, when these two little girls came up to me and held out their hands and said, "Good morning, Mr. Mason." I saw the little hands had something in them, and I said, "What is it, Edwina?" and she dropped into my hand six pennies, and her little sister said, "Here, Mr. Mason," and she dropped into my hand five pennies. "What is this?" I said. The father explained that those six pennies from Edwina and five from little Emma was what they had earned, in a two weeks' spell of sickness. The little one had earned her pennies by taking her medicine without crying, the other one had been sick in bed with her and had earned hers in the same way, and by keeping the cover on the little one. So the eleven cents was the entire earnings of those two dear little girls during a two weeks' sickness. They came and gave it all. I said, "What do you want us to do with this money?" The little one replied, "I want you to give it to the heathen, so they will know about Jesus. The older one said, "Mine goes to the heathen, too." Seeing that there were eleven pennies, I said to the little girls, "This is enough to buy a Bible to send way over to China, where Mr. Caldwell says ten cents will buy a Bible, to give to some little Chinese girl. Would you like for the eleven cents to buy a Bible, and leave one penny over to start on another?" The little faces lighted up and they said, "Yes." The little one especially seemed very much pleased.

That Sunday night the dear child Edwina was taken sick, and Wednesday afternoon without the slightest warning of any kind, the little life was taken to Jesus, after she had given her all to Him. He called the mother and father to give that dear little one to Him, too. I have not seen a death in our Sunday School in a long time, that impressed people like it did. She was one of these dear little brown-eyed, trusting things, that gets close to you. Just one of the most irresistible little things that you ever saw. She loved the Saviour with

an intense love and gave Him all she had. That same morning I spoke to the Sunday School of these little ones, giving *all they had* to send the gospel to those that didn't have it, and said: "If anybody here wants to add to that fund of a penny over, we would be glad to have them do it." That morning it grew to forty-seven cents. The following Sunday, when I told in Sunday School of the dear little girl, and spoke of "The Edwina Stafford Fund" we had started for giving the gospel to the heathen in their own language, the tears sprang in every eye and the fund immediately began to grow.

The Sunday School is the place to train for world evangelization, because of the love of the children for Jesus, and for those that don't know about the Jesus that they love. Because of the *material*, it is the best place to teach world evangelization.

Because of the *organization* of the Sunday School, it is the best place to train people for world evangelization. To-day the laymen in all our churches are concerned as to how to reach the *last man* in the Southern Presbyterian Church, that all may be inspired and trained for world evangelization. The Sunday School is already organized, from the pastor down to the smallest baby on the Cradle Roll; and it is only the work of a little while to carry the message from the pastor to the father and mother and the baby in the home. Because of its organization the Sunday School furnishes us the very best avenue and the very best means we have at our command to-day for training boys and girls of the future, and the present men and women of the church, in world's evengelization.

2. THE HOW.

"The training ground." The *weekly opportunity* that we have in the Sunday School for reaching the people, is the finest means that I know of for reaching the last man that we are responsible for with the gospel.

You know how it is with a little child, and, we of the South, know how it is with the negroes, who are so much like little children. If a little child does not do a thing right the first time, you tell them over and over and over again until it becomes a habit in the child. So you have to do with your servants. The people of the South don't get discouraged because their servants don't do things right after they tell them once; they know that the colored people of the South are like children, and they have to be told over and over again. You and

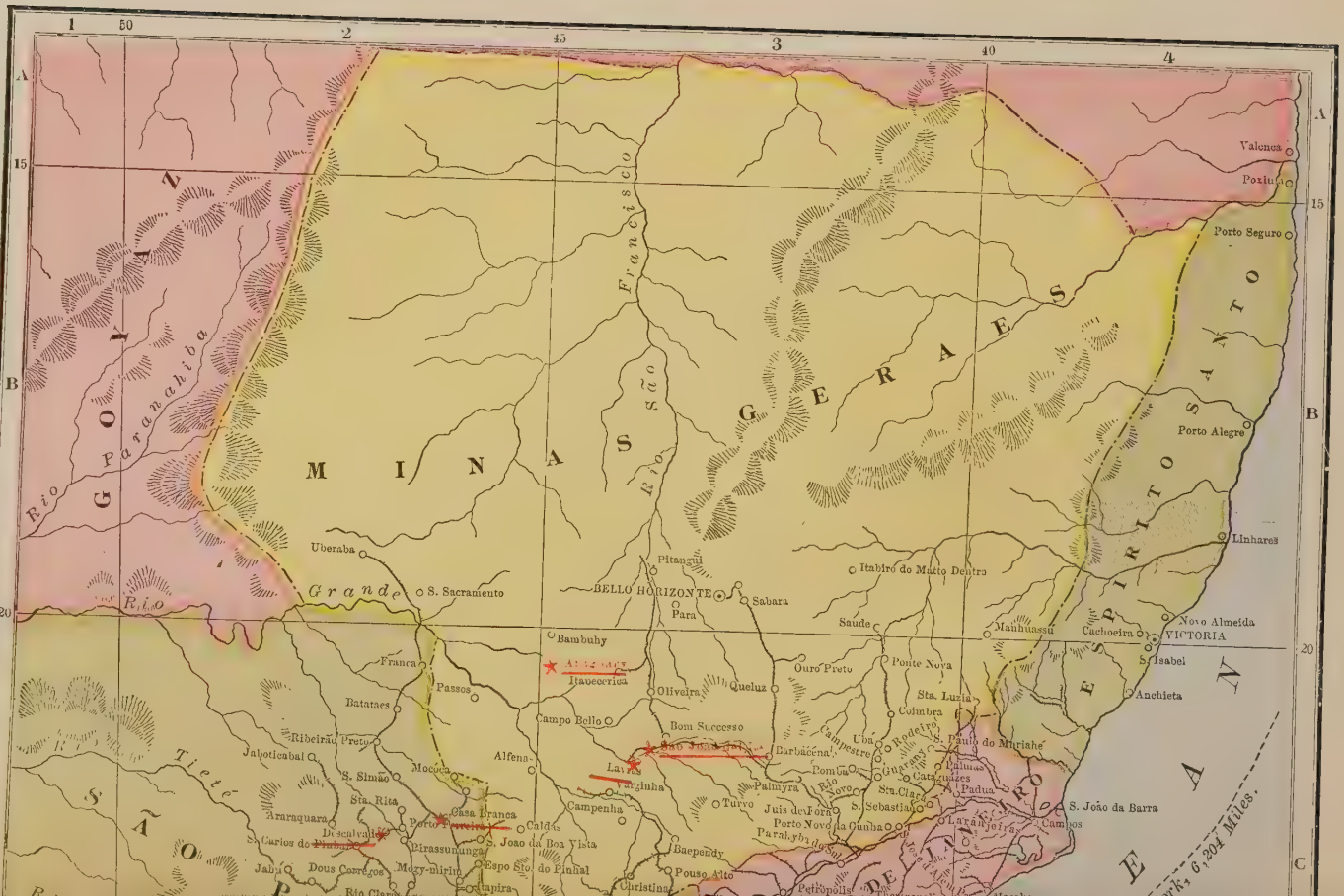
I are like these same little children in God's eyes. We tell the little folks this Sunday the same thing and next Sunday the same, and so on, until after a while it grows to be a habit, and a good habit is as strong as a bad one. You know the old story about the habit, how often it can be beheaded and still have its vitality left. The *weekly* opportunity that we have in the Sabbath School is one of the most potent factors, and one of the greatest means that we have for training the future men and women, so that when we come to talk to them as grown-ups about missions, their hearts are ready; the ground has already been prepared, and good fruit has been borne for many years.

The South, thank God, is going dry. Why is it that all over this country, and I am thankful to say also in the North, in Europe, and elsewhere, the prohibition idea is gaining ground? About thirty years ago we began to put the temperance lessons into the Sabbath School course, which have been more or less faithfully taught. To-day, the voters that are putting whiskey out of our blessed South, and out of this whole country, are grown people, that were trained back yonder in our Sunday Schools. Our country is reaping to-day the good results of the weekly, monthly and quarterly opportunity that we had years ago of training in temperance, and for God. So to-day, we pray for missions, we talk about missions, we show the missionary map, we do all we can to try to train for Jesus Christ, and for world evangelization, so that when they come to be grown men and women, we will not have to beg them for money. It will be like it was at the Hippodrome yesterday, they will have to say, "It is enough."

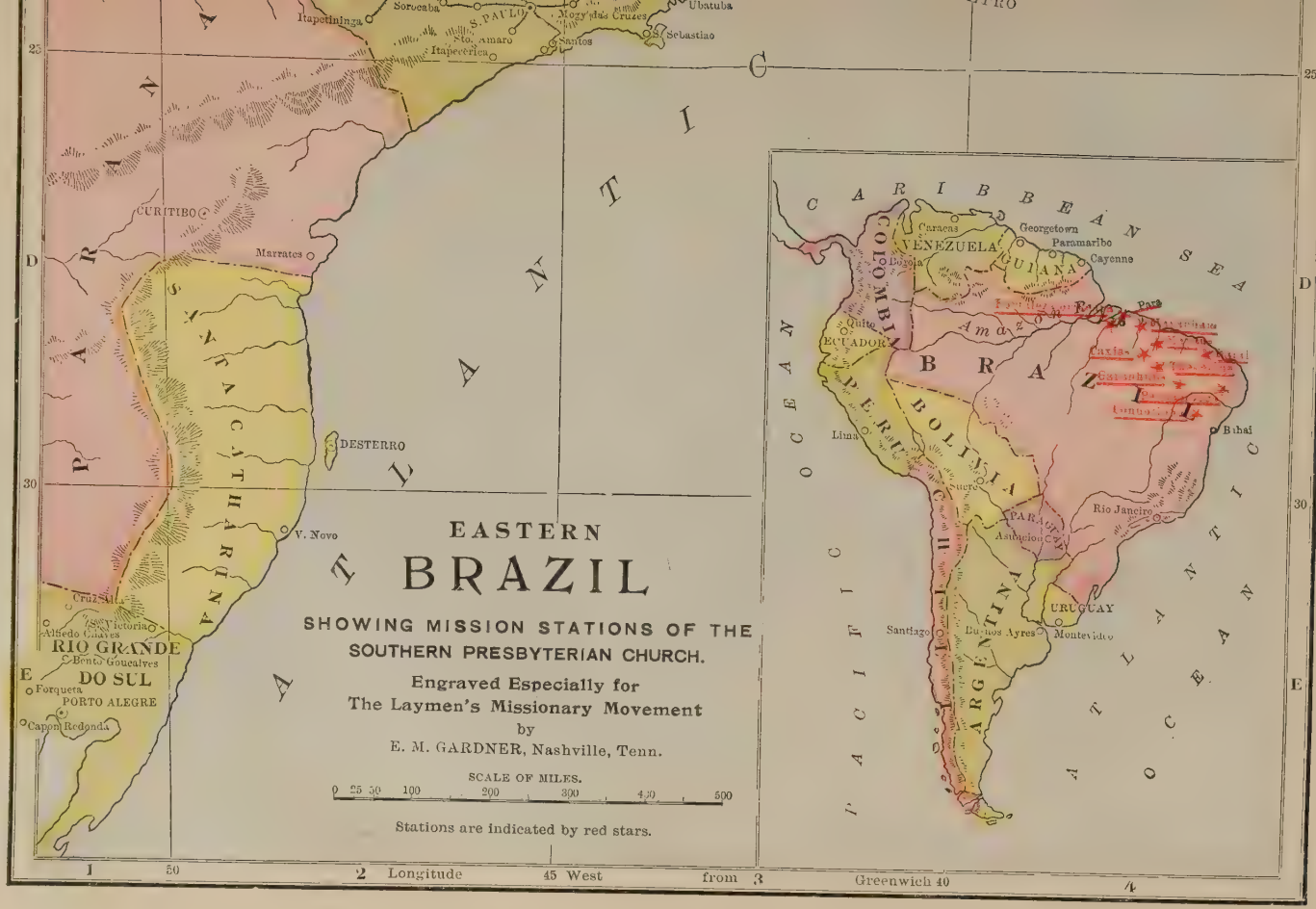
Now this weekly opportunity branches out in a great many directions. The first I want to mention is *prayer;* and I am so glad our church has a Year Book of prayer, that we can take up every day. I learned some time ago that there were only two or three books of prayer in my entire church, and I was so ashamed to think that a church of one thousand members had only two or three people in it, that were praying to God daily for the progress of His Kingdom, and for the missionaries of our church by name, by station, and by work, that I said to our people, "It is a shame for us to be in such a condition as this." I got those who were willing and glad to volunteer to pray daily for the spread of Christ's Kingdom, and for the missionaries by name and by work, to hold up their hands. There were about sixty; so we ordered seventy-five copies of the year book. Before they came the fire had spread and there was a demand for twenty or twenty-five more. I bought twenty-five more. Since then, I have bought ten

more, and now there are 109 families in our church that are glad to pray for missions every day. It came about through the little folks in the Sunday School mostly. They took those little books home and said, "Here, papa and mama, let's use these every day at family prayer," and I heard that six or eight family altars had been started in homes where they were not before, by the little ones going home and asking the folks at home to pray for the missionaries every day. The year book of prayer comes first every day, and just as soon as we begin to put our *prayer* into this thing, and get our children to pray about it, interest and love and treasure will follow. You heard what Robert E. Speer said about his little boy in his home? He didn't want to pray for the heathen and the missionaries and for those little children out there as long as covetousness was in his heart; but when he prayed for the missionaries and the little children, the covetousness vanished. There is nothing that reflects on the Christian's individual life, like giving as Jesus gave.

Then *public prayer* in the Sunday School; I wonder how many of our superintendents are very thoughtful to pray for the heathen world, the missionaries, the native Christians that have such a hard time, when they give up everything for Jesus. It is a serious proposition in many lands for missionaries to ask people to give themselves to Jesus Christ, because when they do so, they give up every human tie and association. There is a man who comes to Memphis frequently from St. Louis, a Christian Jew, that talks to us in Memphis about the work that is our duty to do for God's ancient people, the Jews; and he tells us that for the first seven years after he was converted, he never saw his wife's face or any of his four children; they would have nothing on earth to do with him. It is worse than that in many heathen countries. When I was in Mexico I saw people who had not seen members of their family for fifteen years; had been absolutely banished because they laid their hands in Jesus Christ's hands, instead of the hands of the priest, who is supposed to respresent Jesus. Let us then not forget in our prayers in Sabbath School to pray for missionaries, for those who are working and those who are sending and those who are going; also to pray for the native Christians, who first were heathen and have given up so much for Christ. There isn't anything that touches the heart of a little child and makes their love warmer and missionary work stronger, than to tell them of the hardships of those in foreign lands who have had to give up all for Jesus. Let's not overlook this wonderful opportunity of prayer.



MINAS GERAES
GOYAZ
Rio Paranahiba
Rio Grande
Rio São Francisco
ESPIRITO SANTO
Valença
Porto Seguro
Porto Alegre
Linhares
Novo Almeida
VICTORIA
S. Isabel
Anchieta
Cachoeira
Manhuassu
Itabiro do Matto Dentro
Saude
Ponte Nova
Ouro Preto
Queluz
Oliveira
Itabecerica
Bambuhy
Pitangui
BELLO HORIZONTE
Para
Sabara
Uberaba
S. Sacramento
Franca
Passos
Batataes
Campo Bello
Bom Successo
Lavras
Barbacena
Palmyra
Turvo
Campenha
Alfena
Mocóca
Casa Branca
Caldas
S. João da Boa Vista
Espo Sto. do Pinhal
Baependy
Pouso Alto
Christina
Petropolis
Ribeirão Preto
Jaboticabal
S. Simão
Sta. Rita
Araraquara
Descalvado
Dous Corregos
Mogy-mirim
Jahu
Itapira
Uba
Rodeiro
Guarany
Sta. Luzia
Coimbra
S. Paulo do Muriahé
Palmas
Cataguazes
Padua
Sta. Clara
S. Sebastião
Porto Novo da Cunha
Laranjeiras
Campos
S. João da Barra
Rio Novo
Juis de Fora
Rio Tietê
SÃO PAULO
DE JANEIRO
Rio Grande
Rio São Francisco
6,204 Miles.


EASTERN
BRAZIL
SHOWING MISSION STATIONS OF THE
SOUTHERN PRESBYTERIAN CHURCH.
Engraved Especially for
The Laymen's Missionary Movement
by
E. M. GARDNER, Nashville, Tenn.
SCALE OF MILES.
0 25 50 100 200 300 400 500
Stations are indicated by red stars.
ATLANTIC OCEAN
PACIFIC OCEAN
CARIBBEAN SEA
BRAZIL
VENEZUELA
COLOMBIA
ECUADOR
PERU
BOLIVIA
PARAGUAY
ARGENTINA
URUGUAY
GUIANA
Caracas
Georgetown
Paramaribo
Cayenne
Bogota
Quito
Lima
Cuzco
Asuncion
Santiago
Buenos Ayres
Montevideo
Rio Janeiro
Bahia
Para
Amazon
Itapetininga
Sorocaba
S. PAULO
Mogy das Cruzes
Ubatuba
Sebastiao
Ita. Amaro
Itapecerica
Santos
CURITIBO
Marrates
DESTERRO
V. Novo
Cruz Alta
Victoria
Alfredo Chaves
RIO GRANDE
DO SUL
Bento Goncalves
Forqueta
PORTO ALEGRE
Capam Redonda
SANTA CATHARINA
PARANA
1 50 2 Longitude 45 West from 3 Greenwich 40 4

The supplemental course, as outlined by our splendid committee at Richmond is a fine means for training for world evangelization, and I hope Dr. Phillips will have a great deal to say about that course, that we may know just what it is and how to use it. The *missionary report from the field is* another means. I suppose that, out of fifty-two Sabbaths in the year, there are not two, that missions, home or foreign, are not mentioned in some way; that there isn't a letter read, that there isn't some fresh, bright news, that there isn't some missionary, or some curios, or something to show or to say or to see in our Sunday School in Memphis in some department about missions. We have up over our Sunday School platform, or had for a long time (we have now loaned it to the junior department), a large map of the world. I make this as a suggestion to you, brethren, it will intensify the interest in your school very much. Get one of these big maps of the world, and take a white tape and pin it at Nashville, the headquarters of our Board, and carry strips of it to each one of our fields, Africa, China, Japan, Brazil, Mexico, Korea and Cuba. Then talk to them about the work we have here and there; what language they speak; what sort of missions we carry on; how the schools are progressing, and talk just a little bit about Miss Dowd's School in Kochi, Japan, where she is doing so much for the rescue of the girls, whom their fathers and mothers are glad to give away, and in many instances have sold into horrible slavery. Then see if they will not be interested in missions. They will be talking it and praying it and thinking it all the time; and while you are doing this, you are training those young lives for world evangelization. The Sabbath School is the place for that sort of training to be done.

Now, in the *class work*: There is hardly a class in our school in Memphis, and I am sure you will pardon me for talking about our school so much, because it is the principal one I know anything about, that is not greatly interested in missions. Especially is this true of our men's class. I have not seen as pretty a thing for a long time as I saw here in the Hillman Hotel yesterday morning. Our men's class has for some time been supporting Dr. James B. Woods, of Tsing Kiang Pu, China; there was only one member of the class who had ever seen Dr. Woods; I had known him in school in Virginia. They took Dr. Woods' support of $600 a year simply on our say so. They have been contributing towards his support; they had never seen him; they have received one or two letters from him. They have been so anxious to see that man, that when they heard he was coming to

Birmingham, I think it doubled the attendance here, in order that they might see *their* missionary, *"our* Dr. Woods." They searched the hotels through and asked everybody, and finally they got track of him through Dr. Hull, and asked if he had seen him, and when he was coming over here. So I called to him as loudly as I could at the Hippodrome yesterday, and he came up, and when I carried him down to the Hillman Hotel, I thought those men were going to eat him up. He said, "I never got such a reception in my life." I said, "You belong to that class, you are their property; they love you; they have talked about you, they have put money on you, prayed and sympathized with you for two years, and now it is their great pleasure to see you and grasp you by the hand." They had been trained to it. And their treasure had carried their hearts over the seas to Dr. Woods. You can train big folks just as well as you can little ones. They say it is hard to teach an old dog new tricks, but the thought of spreading the gospel all over the world comes naturally to a Christian man, and when you give him an opportunity to express his love for Jesus Christ in this way, you are training him for the better personal Christian life; you are making him a better husband and a better father, and a better brother and a better son; so that our *men's class* is taking an intense interest in missions.

Our ladies' class, taught by our pastor's wife, is doing a large work for missions; never a Sunday goes by without their taking an offering for Foreign Missions. So they do in the entire Sunday School every Sunday; never fail, don't make any difference what is on, they take the offering for missions. I will explain later how we carry that on. Our ladies' class set out to raise $50 to help Mr. Calvin Caldwell build his home in China. After they had been at it seven months they raised $75 and said they would make it $100. The departments all have their specific work; one will be working for Miss Dowd's school in Kochi, and another for the boys school in Montemorelos, and another Dr. Baird's work in Fortaleza, Brazil, and so on. We train our people so that they will think it a high privilege to have a part in the world's evangelization.

We have studied recently about Peter and John in the Sabbath School, and about how they were brought before the highest tribunal of the Jews, and were there threatened and scourged, and charged not to preach in this name any more. They went out from the presence of that tribunal and had a prayer meeting, and they prayed, not that God would relieve them from their troubles, or weaken the hands of those

who are punishing them, or help them in any way to bear their troubles, but that God would grant unto them "that with all boldness they might preach the word of God." It just came all over me, how little value are things in this life, to be compared with things in eternal life; and when they replied to those men, "We ought to obey God rather than man," it just wipes out everything in this life, that is contrary to what *God* has to say. And so in our school, we are training them, as far as we can, to look out to eternity, and to give, give, give of their love and their prayers and their sympathies and their time and their substance, in order that Christ's kingdom may come.

3. THE WHAT.

I want to speak just a few minutes of how this Sunday School can get a *world view.* We talked this morning of the fields in which our Southern Presbyterian Church is doing work. I wonder how many of you here can name off either alphabetically, or otherwise, the countries in which we are doing work. There are seven, and in order to get an allround view of our mission fields, we study in our own Sunday School "Our own fields." Already one of our number has gone to one of the fields, and we have planned to have some member of our Sunday School visit every single field within the next ten years; not only do we want our representative there, but we want our own folks to go and see, and come back and tell us. When I returned from Mexico, I brought a large map of the country and put it up in our Sunday School, and there it hung for weeks and weeks, until our whole Sunday School, I think, can draw a map of our Mexican field, and can tell you who are there, where they are, what sort of work they are doing, and what the greatest needs of that work are. If we get them to *study our own* fields, to *pray* for *our own* missionaries, and to *give* daily, we are doing the three things that we can best do to train them to carry out this work; and when they get to be grown folks, you will not have to beg them for money for foreign missions. *Study your own* fields.

Now, I think that all this study and training would almost be valueless unless we had the knowledge, the information which brings the inspiration, *concreted,* brought right down to practical things, for the *gift* for missions. Let me give you this little idea: I suppose a great many of you would like very much to have your schools just as much interested in missions as possible. You want them inspired, as we have

been inspired here. What is it that has inspired us in this great convention? It is *information,* very largely.

We have to have the Holy Spirit in our hearts and a love for Jesus first, but when we have that and are intelligently informed, we feel inspired. Inspired to do what? Inspired to give, inspired to help; and after we continue to give, the thing that we then most long to give, is our *life,* our *service.* So what we want to do in our school above almost anything else, is to so inform that they will be inspired, not only to give of their means, but their *lives,* and that we may have our own missionaries, that were born and raised in our Sabbath schools and churches, out on the foreign fields. "Without information there can be no inspiration," and when they are inspired to give of their means, time and prayers, they will soon be inspired to give their lives. Our training for world evangelization ought to find expression in gifts, of money; I put that first because that is one of the things they first think about giving; of time, of interest and prayer, and of *Lives.* I am going to put that in a *capital "L",* because it is the most important of all.

Now I want to tell you in just a very few moments, how we go about the matter of getting the gifts. After we have had a special educational campaign of two or three weeks in our Sabbath School, we use our organization just the best we know how, and we put into the hands of each teacher a little Pledge Card, such as I hold in my hand, and that teacher is expected to make a personal appeal to each one in the class. After the appeal has been made from the desk, and a little, silent prayer, they then write out exactly how much they think God wants them to give, and sign these cards. Pencils are furnished to everybody. These little cards are taken up and a little package of envelopes is given to each member of the school that has signed one of these cards. This is the way it reads: "Believing it to be the duty of the whole Church of Christ to preach the whole gospel to the whole world, and desiring to help in this great and good work, I hereby promise to give ..... cents per day towards this cause. I will endeavor to place the money in the collection plate weekly. In case I do not, I will be glad to have the collector call at .... monthly. Name ..... Address in full ....."

Now we tell that at the same time they give the daily gift, that we want them to *offer a daily prayer.* When we get them *to praying for missions,* there will be very little trouble in getting them to *give for*

missions. Now they make this gift daily, but they bring the money in weekly. So that we have the advantage of the daily gift, daily interest and daily prayer, and the weekly offering. When they don't bring the money in (we have a bookkeeper who looks after this) and when things don't come exactly right, he lets folks know they are behind; and in many instances when people come back from their summer vacations, they will drop in a whole batch of envelopes. I thought perhaps this was an idea some of you would like to have. Doubtless when you get into it yourself, you will find you can improve on our plan. I am beginning to think that the duplex system, where everybody has a weekly envelope for the current expenses, and for the missionary offering, would be a better plan than this, but we have been putting our regular Sunday School money in a little box in the hall, and then we use this for missions besides. Last year we had about eighty-five using these envelopes. This year, we have, including a number of classes that simply use one envelope and have a secretary and treasurer in the class to keep books, 185 packages of those envelopes out. In addition to that our men's class is supporting their own missionary and they have their separate sets of envelopes, so that makes something like 258 of our Sunday School that have these envelopes, and are making a daily offering, and daily prayers for missions. In this way they are being trained in the Sabbath School, which is the best training ground for world evangelization. They are being trained to be *glad* to take *their* part in carrying the gospel to the last man in the world in this generation.

We have a motto in our Sunday School that we are doing our very best to practice and it reads this way: "My very best for Jesus." You heard that this morning from the platform. "My very best for Jesus." *He* gave *His* best for *us,* aren't we going to do for Him the very best we can? Let us pray:

PRAYER.

Our dear heavenly Father, we feel how insufficient we are to even talk or think about the great work of telling the last man in the world about his gracious, loving, dying, living Lord. But we have come here this afternoon to talk about the great training ground of the church, the hearts of the young, as well as the old, in our Sabbath Schools, and we pray Thee, O Lord, that impressions may be made here this afternoon, in spite of the weakness and the insufficiency of thy poor

mouth-piece, that shall be carried home to all our schools; that all our boys and girls and men and women shall be glad to do their part towards carrying the gospel of Jesus Christ, the great news of His salvation, to the last man of the twenty-five million, for whom we are responsible in Thy sight. Bless us, Lord, as we meet here together, and may Thy Holy Spirit rule in all that is done and said, and inspire every heart, and take us home to do our very best for Jesus. For Thine own name's sake. Amen.

VIII. MISSIONARY METHODS.

The Missionary Committee.

Entire Membership Canvass.

Business of the Executive Committee of Foreign Missions.

Conference on Methods.

THE MISSIONARY COMMITTEE.

By MR. DAVID MCCONAUGHY, *New York City.*

One and only one organization is required in order to accomplish the mission upon which God sent his Son into this world, to make His saving love known among all people, and that is the Church of Jesus Christ. We have no patent methods, we have no automatic appliances; we need none and we want none, other than we have in the plan of our Lord. That is all that is required in order to the accomplishment of the carrying out of His program. For when He had done His part and went up on high, and lead captivity captive, that we might receive the gift for man, then He sent His Holy spirit to direct this campaign. It was His plan that every member of His body should have a part in the carrying out of His plans. The Church of Jesus Christ in an organism, rather than an organization, and that is the one needful agency for the carrying out of His purpose.

Do you recall that marvelous picture of the Church of Jesus Christ presented in the sixth chapter of the Song of Solomon. The king had gone down into his garden to feed his flocks, and there, amongst the lillies, appears the one who is to become the bride of the king, accompanied by a chorus, and as he lifts his eyes, this exclamation escapes from his lips: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Three of the points in that simile describe what the Church of Christ is to be, and they are taken from the voice like the morning, dispelling the darkness of a long night, the shining of the moon ever reflecting light, and the sun quickening whatsoever it touches into life. One point only describes what the Church of Christ is to-day, and that figure is taken from the earth's battle fields. She is going forth to the conquest of this world for Him. The great purpose of the church is the evangelization of the whole world for Her King. The far away cry from that land for which the Lord laid down His life, is for the achievement of this great program.

Now, the situation that we have been witnessing in the Church of Jesus Christ in these recent centuries is, that this great responsibility has been delegated in most part to women's missionary societies; the supposed army of Christ is composed of amazons as it were, going forth to fight the Lord's battles. If we are going to have any real

forward movement of the church, we need to get back to the primary principles that I have referred to. What is to be the cure for the situation? We have been toddling along. Shall we set to work, as we go home from this convention, and provide for men's missionary societies? God forbid! Shall we try to set up separate missionary organizations for the male and female population of the field? Not at all. First of all because it is unscriptural, for in Christ Jesus there is "neither male nor female." And it is high time to realize that we need both the masculine and feminine element in carrying out His program. It is unnatural that we should be divided, but we ought to have interests in common. The man might just as well be allowed to do the giving for the whole family, and the woman to do the praying for the whole family. In the carrying out of this great undertaking, every member of the family, as well as every member of the church, ought to have a part.

It is unnecessary to multiply our means and organizations. The great difficulty to-day is that the meetings we have are not well enough attended, and, instead of planning for new meetings, why not bring missions into the meetings we already have? Why not plant missions at the very heart of the church; so that all our meetings will feel the thrill of a new purpose, and a new impulse, that will give them a new life, and a new interest. Moreover, men's societies are unsatisfactory, as experience has proven, for many have been started and have died. I know of only one, in my own personal observation over a wide territory, and that is nothing more than a syndicate of men, who have put up the salary of a missionary, and who hold meetings once a year. In no sense could it be called a men's missionary society.

Well, if we are not going back and set up men's missionary societies, what is the plan we ought to try, in order to harness up the energy and enthusiasm which has been so manifest in our meetings thus far? Its an old and true saying that "What is everybody's business, is nobody's business," and so we must look for leadership in the missionary development of the church. Until the church realizes herself to be a missionary society she will never fulfill her mission. The purpose of a committee is to affiliate leadership, for the purpose of carrying out this great object. The Missionary Committee, of the kind I have in mind, is a committee appointed by the session. Every church year it should be carefully revised, just as all of the other committees ought to be. Its membership should be kept intact, and should be composed of the very best and most effi-

cient members in the church. Not that it should be monopolized by leaders, for it ought to be a training school for younger men in the church. The committee should be appointed with a view to representing all the interests of the church. Let the members of the church at large have a share in this, quite as much as the session. Possibly it may be found well in many of our churches for a sub-committee to be associated with the main committee, so as to definitely define and divide responsibility. Thus, a small sub-committee in the Sunday School with representatives of the various departments; one in the men's Bible class, so that the men in the church will be distinctly represented; a sub-committee in the young people's organization, and also one in the women's society, so that the general missionary committee would be a clearing house for all the organizations of the church.

Is it necessary for me to say that these committees should be broad enough to take in the home work as well as foreign missions? It ought to be able to take in the two. This committee ought to meet regularly; just as regularly as the session, perhaps not as frequently; once a month, or every other month, they should meet and should compare notes on the various lines of work that has been entrusted to them. Some one has said that if a committee has no business to transact, it should meet and find some business to transact; the committee that only meets occasionally, or that has not enough definite purpose in view to meet regularly, is not going to live long. The immediate need is to carefully distribute duties so that every member of the committee will have a definite duty to perform.

Now, these committees should first of all be educational. They ought to provide for the monthly missionary meeting. There is nothing in all the church that could be made more effective in increasing missionary interest than by giving a regular missionary character to this meeting. At least once a month the members of the committee in charge should get out a strong program. These meetings should not follow any definite line, the plan of having one mission land this month and another one next month, and so on through the year, has become stereotyped. I think it would be well to have personally conducted tours to the printing plants of our mission fields, to the hospitals, to our educational institutions on the field and thus bring home to the church all the varied activities which are used to bring about the evangelizing of the world. The work at home ought also to be included in the year's program. As a prelude to the meeting there should

be a swift survey of the world happenings reported by men who are specially appointed for the purpose.

One member of the committee should have literature in charge and be in the church vestibule with leaflets to put in the hands of the members of the church as they pass out to their homes. He ought to have his name registered at the offices of the several boards, so that everything published will be sent to him, and from that he can make a selection that will cover the whole scope of the church's work. Another member should have charge of the missionary library. I remember going into a church once, and my first impression of that church was having a missionary book offered to me as I came into the vestibule and I at once waked up to the fact that that church was a missionary church. I know a cashier in a bank of one of our central western States, who has charge of the church missionary library and has used it after the plan of the "Booklover's Library." He has done a great work by that means.

A third member of this committee should have charge of correspondence with the field abroad. In my church there are thirty members who write letters. The classes in Sunday School each write their letters to the missionaries. When they called for volunteers there were more than thirty that offered to write. A schedule was made so that a letter would be sent each month, and not a single month has passed that we have not sent a letter to cheer the lonely worker on the field. The promotion of prayer for missions should be another aim of this committee.

I want to simply leave with you the thought that as we go back from this convention, let us put the pulley on the fly wheel, so that the steam that has been generated here shall not go mainly to the whistle, but rather to the driving wheels, and let us harness up the interest that has been generated here, and by placing distinct and definite responsibility, distribute it to the members of our churches at home through the Missionary Committee.

ENTIRE MEMBERSHIP CANVASS.

By MR. F. A. BROWN, *Nashville, Tenn.*

The watchword for the forward movement is entire membership canvass, and the only way to get that is by a personal canvass in each church. It is necessary to have a personal canvass, whether you have a public meeting or not. You need a personal canvass, first, to see some of your largest givers, because they want time to talk with you, and to ask you intelligent questions; and the second reason for the personal canvass is, that often at the Sunday morning service, only sixty or seventy per cent. attend, and if thirty per cent. subscribe you are doing very well. That leaves seventy per cent. for the personal canvass. I can back up any one of these statements, and if challenged will be glad to do so. Up to the present an average of only one woman out of every four and one man out of every eight of our church has ever given anything more than a dime a year to foreign missions.

We need a personal canvass to get at the large givers. I have seen forty or fifty personal canvasses lost because not properly launched, shipwrecked for want of a definite plan of action. You must work out details.

What we want to know, is how to go into this just like any other business enterprise. I have started sixty or seventy canvassing committees, and I always ask this question, "When are you going to start and when are you going to finish?" I have been through conferences in Missouri, Mississippi and Virginia, where the men have made good resolutions, just like to-day, and they dragged out their canvass without putting any time limit to it. Some of those churches are still waiting to get their cards in. I think of a church out in Ft. Worth, which has three canvassing committees, one for the Young People's Society, and one for the Young Ladies Society, and another for the Ladies Missionary Society. The reason thay haven't one for the men is that they are not organized. We will have four committees for that church of eight hundred and thirty, when fully organized. That is what I mean by doing the work thoroughly. Have a typewritten plan; think out the details, in a business way, for if we are to get business men to put money in this enterprise, we must have some practical plan laid down. This committee should bring the

men together to discuss ways and means to promote the enterprise. The Duplex Envelope System of giving is the best I have ever seen. Samples can be had on request of the Duplex Envelope and Printing Co., Richmond, Va.

There was a canvass on for a religious cause in the city of Richmond some time ago, and we were gathered together to discuss ways and means. They had sixty thousand dollars, and hoped to get the other forty thousand. Some said it couldn't be done, and so they held a great mass meeting of men, and had some very able discussions. Finally one man broke up the meeting by saying, "Let's get out here and get that money," and by night they had rolled the sum up to eight thousand dollars more than the amount they set out for. That speaks for promptness in getting at the thing.

THE BUSINESS OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

By MR. W. H. RAYMOND, *Nashville, Tenn.*

The General Assembly has honored me by calling me to serve on the Executive Committee of Foreign Missions, and I am asked to give you, as a business man, the business side of the committee's work.

If we were to go to the bank to borrow money, or rather, if Dun or Bradstreet should call on us, or any of the credit agencies, or mercantile institutions, and should say, "What is the present condition of, or what is the standing of your Executive Committee of Foreign Missions," we would answer something like this: "We are a corporation organized and existing under the laws of the State of Tennessee with powers broad enough to cover any work that we may wish to do in connection with the foreign mission work of the Southern Presbyterian Church," because that charter was really prepared by and for your committee, and is therefore broad enough to cover everything. That is a fact perhaps unknown to most of you, because we do not print it upon our letter heads, as some committees do.

For the last ten or fifteen years we have heard a great deal about high finance. I want to lay before you, in the figures that I am going to give you, an example of high finance. As a rule, when a business man has a proposition to finance, and wants to have a run in his business or office, he often prints on his letter heads "Authorized Capital Stock" so many thousand dollars, and yet nothing paid in. They expect to get the "paid in" out of what the others "put in." Now, we have an authorized capital stock, although we don't flaunt it to the world. The authorized capital stock of the Committee on Foreign Missions of the Southern Presbyterian Church is one million dollars, with not a dollar paid in. We have that authority, not from the State of Tennessee, because it would cost us something to capitalize a business at one million dollars; we have it from a higher authority than the State of Tennessee. The General Assembly of the Southern Presbyterian Church two years ago said, your capital stock shall be one million dollars, and we are looking to the laymen of the Southern Presbyterian Church for the paid in capital stock.

Now, we started business, as it were, on the first of April. We

have no capital stock paid in. We had our furniture and fixtures, and secretaries and employees. We go out to the Southern Presbyterian Church and say to this banker we want the money. Now, what do you propose to do? We want to do a business this year of four hundred thousand dollars; and I believe we are going to do the business of four hundred thousand dollars for the year ending April first, nineteen and nine. Business up to the first of February is about as follows: Our receipts up to the first of February were $282,995.00, practically two hundred and eighty-three thousand dollars. In order to reach four hundred thousand dollars, the receipts for February and March must amount to one hundred and seventeen thousand dollars. While our gain has been sixteen per cent. during the year, it will require a gain over the last two months of last year, of about twenty-five per cent. in order to get the four hundred thousand. But I must get on to some other things.

Now, what is the condition of this concern that is applying for credit? Our condition on the first of February this year was practically the same as it was twelve months ago with this difference; twelve months ago we owed the bank less and the mission stations more. We owed on the first of February this year, $105,450.00, and on the first of February, 1908, $104,750.00. So you see for us to come through this year without owing more, we must raise a sufficient amount to make good that one hundred and five thousand dollars, and I believe we will do it.

I will say this: We have good credit, the Southern Presbyterian Church has excellent credit, and all during the panic we were never asked to retire any of our paper, and did not have to pay one cent additional interest. We were able to get our money during the panic at six per cent. No particular loans were called in, even when the largest business institutions were asking for credit.

Now as to our methods of selecting missionaries. First, we have an application filled out by the applicant himself, in which he answers numerous questions along the line of applications to life insurance companies. We have not yet had to make private investigations. We also have a member of the Presbytery make report, and then we send out a request to various parties asking for information, and when we do this, we ask them to please tell us the truth, to please state what are the real facts in every case. We have been very successful, I think, in the selection of missionaries, the greatest care being exercised, both from a physical and moral standpoint, and also from

the standpoint of the applicant's ability to work in harmony with others. We try to find out everything, and we have made very few mistakes.

The only point that I have neglected to speak on so far, is the cost of administration, and office expenses. The administration expense of your foreign missionary work was eighty and six-tenths per cent. last year. Now eight per cent. may sound high to some men, but if there are any insurance men here, they know that in life insurance companies and in corporations of like character, twenty-five to thirty per cent. is not considered unreasonable, and, in these days of insurance investigations, it would seem that oftentimes it is more than thirty per cent.

I want to say further that our affairs are carefully administered, and I believe that there are less mistakes made, than in any other business of like character, and magnitude. We have a cashier of such character and ability, that when a man comes to me and says, "I gave something and your cashier did not acknowledge it." I answer, "*You* have made a mistake, and not the cashier."

I thank you for the honor of presenting to you some of the business features of our committee.

CONFERENCE ON METHODS.

Led by MR. J. CAMPBELL WHITE, *New York City.*

We come now to the discussion of practical methods, of how to do that which we have been considering through these other conferences, and perhaps no more vital and important questions will arise during the whole convention than those that are to come up in connection with our conference at this time.

After all, the unit that must be dealt with in this matter is the congregation. We may have Presbyterial committees, Synodical committees, and General Assembly committees, but unless the individual congregation takes hold seriously with the idea of leading its members up to their highest missionary efficiency, we break down. That is the vital point. So our convention is to be directed now to the question of how to lead a congregation up to its greatest efficiency as a world force.

We have been getting a great inspiration here these days for larger work, but the permanent product is going to depend very largely upon what practical application we make of it in our home church. One man is enough to revolutionize a congregation. If you are the one man from your congregation, you are the man to carry into effect this convention. There ought to be hundreds of congregations lifted into an entirely new plane of efficiency as missionary factors, as a result of our inspiration in this convention, and how to do that particular thing is what we are here to learn.

I wish we might have had on our program the topic, "The relation of the Pastor to the Success of this Movement." The pastor has intimate knowledge of the problems in this whole work, and he must be no small factor in their solution. He must not think that this work is now to be taken hold of entirely by the laymen. The Laymen's Movement does not stand for the displacement of the ministry for a minute; the idea is merely to come to the help of the pastor, to supplement his work by having a group of laymen back him up, and help him carry out his work. It takes a higher type of leadership, however, to lead a fight than a march, for an army may march half asleep. We shall expect the pastor, who has been given the opportunity, to arouse the membership of his church through this movement until it

is a working, fighting army. So we want to say to every pastor here that instead of this movement relieving, it rather multiplies the responsibility for courageous, aggressive and comprehensive leadership.

Now, concerning the Missionary Committee, the pastor of course is a member, but he ought not to be the chairman. The chairmanship ought to be in the hands of one of the strong laymen of the congregation. I don't care how strong the pastor is, no congregation will ever reach its maximum missionary spirit without the assistance and hearty co-operation of laymen. If the congregation is to be lifted up to its greatest efficiency as a factor in missions, the pastor must have the co-operation of a strong Missionary Committee.

DELEGATE—What would you do with the deacons in the church?

MR. WHITE—If they are of any account, I would have one or two on this committee, but I would make certain that this committee be made up of men that would do a thing whether the deacons or the elders or anybody else believed it could be done. It ought to be chosen with reference to practical working efficience. If you can only get two or three men of this type, see that they are appointed. Let the deacons just take all the responsibility they want. This committee should be in constant touch with them.

Only a small proportion of the membership of the church is giving and that is why the average gift is so trivial and small. There are men in your denomination giving by the thousand, five thousand and even ten thousand dollars, but the average gift is only a little more than one dollar per member per year, which indicates that the rank and file are not giving in a systematic way. Our problem is to get to the four-dollar standard for the evangelization of twenty-five million. To do that you must get a better method at work in the congregation.

In one of the big churches in Montreal that has made a remarkable missionary record, they discovered a few weeks ago that when they made a personal canvass for missions they increased the number of givers from two hundred and twenty-five, to eight hundred and eighty-six, a remarkable gain in the number of systematic givers. We need such an increase everywhere for the sake of souls, for the world's sake, and for our own sake.

This missionary movement starts out with the idea of getting at least as many subscribers as there are names on the roll of the church. The members certainly ought to be regular subscribers. There ought

in addition to be subscribers who are not members of the church, and I can point you to some churches where this is the case. Very often this is the first step to the giving of hearts and lives to Christ. Many men have been led into the church by having first been led into contributing to the missionary work of the church.

Now, many prefer to take a subscription at the church service. That is of course easier than to go to each member individually. Even if twenty-five or thirty per cent. of the membership should subscribe at the service, there still remains seventy per cent. to be reached. After a thorough-going educational process, have a committee of two or three men visit every home in the congregation for regular subscriptions from every member of the family for the world's great missionary cause. They can get ninety to one hundred per cent. on that kind of a basis. There is no need for more than three men on each committee. You will get almost every man in every congregation if you go at it in the right way.

DELEGATE.—I would like to ask this question. When you make that canvass would you go to people who are now members of missionary societies and are giving through that channel, or would you skip those when you make the canvass?

MR. WHITE—That depends upon the plan as agreed upon by the Missionary Committee. If the women take care of the women through the missionary societies, then let the men take care of the men. Let it be understood in advance what is going to be done. It seems to me that the best plan is to have the canvass reach every home and every member of the home. Then let the ladies' contributions go through their societies, as it is ordinarily done.

DELEGATE—Would you include in that canvass all the benevolent offerings?

MR. WHITE—Not in the same canvass. The way to get the best results is to have two canvasses. You cannot well have a canvass to cover everything, or you lose the distinctive appeal of each cause. There are three natural divisions: the church's current expenses, its home mission work (under however many committees it may be administered), and foreign missions. You will get the largest returns if you will deal with these units. At a certain time there should be a canvass for current expenses, and each year a separate canvass for

home missions, and another for foreign missions. Separate them by six weeks or six months as thought best.

DELEGATE—Under home missions include Colored Evangelization?

MR. WHITE—It is properly a home mission enterprise. Perhaps a special committee had better take up that, but that is a matter for the missionary committee to decide. I think that you will get more for home missions, as well as for foreign missions, by following the separate canvass idea.

DELEGATE—How long should the subscription list be continued?

MR. WHITE—I think it ought to be renewed each year to see whether it cannot be increased. As to the ideal method of missionary finance, why not put the missionary offerings on a permanent instead of an annual basis? The annual basis is undesirable in every way. The weekly basis is necessary whether it is for current revenue or for the evangelization of the world, and we are never going to solve the missionary problem on its natural basis until we ask our people to lay aside every week for the evangelization of the world.

I have introduced a personal canvass and a weekly plan in hundreds of places and I am prepared to make the statement, that it is just as easy to get an average of ten cents a week in every congregation as it is to get that same congregation to give one dollar by the year plan. Our thoughts and prayers ought to go out to the world every week. If our paying goes out every week, our thoughts and prayers will go out likewise. I introduced this plan in one congregation and the pastor later made this observation: "When we used to have our weekly offering and it only included our own church revenue, and I knew that practically all of the money was going into my own pocket, I almost choked when I asked a blessing over it. Now, in asking God's blessing upon the weekly offering, when I know that it goes out for the whole of God's humanity, it gives me a great uplift."

I am going to give you some of the reasons why hundreds of congegations do not use the weekly plan. In some cases, the minister is afraid they can't meet current expenses, or because the deacons are afraid it will affect their current revenue. The weekly method was never yet properly introduced alongside a thorough-going educational movement, without multiplying the missionary revenue, and at the same time increasing the amount of the current revenue. Now, some

of you business men may say that that is impossible. It is possible, and I can point you to a great number of congregations that have solved financial difficulties by using the weekly plan. We have ten times as much money as is needed for the missionary enterprise and the only question is having our hearts touched. The benevolent, willing spirit is the only thing that will enlist us in God's enterprise for the relief of humanity.

DELEGATE—How would you collect the subscriptions?

MR. WHITE—By weekly envelopes, numbered and dated. No envelope system is worth using unless it has the number of the member and the date of the fifty-two Sundays; so that if anybody goes away one Sunday and comes back the next, he sees his envelope and he takes two; if he has been away for three or four Sundays, there are three or four envelopes awaiting him. It keeps up his obligation, whether he is there or not. The envelope should have two pockets, one for congregational and church expenses, and the other for the missionary offering—that is the Duplex envelope.

DELEGATE—How do you distribute these envelopes?

MR. WHITE—Distribute them in the canvass. The committee of two or three men who go to every home and ask for a weekly subscription should leave a set of envelopes for each one, so that at once they all have the missionary envelopes they need. Never send those envelopes by mail; never put them into the pews. Do the thing in a serious, dignified, business way as befits the biggest business in the world. You will find these Duplex envelopes meet every demand.

DELEGATE—Would you have a special treasurer for missions?

MR. WHITE—By all means two, because the treasurer of the congregation is seldom prompt in forwarding the missionary contributions. In some cases they have kept the committee out of their money for a year, and used those funds for other purposes. There are some church committees who, at the end of the year when they are short on the pastor's salary, devote this money for that purpose. That is as illegal and as clear a misappropriation of funds as any man ever committed that was sent to the penitentiary.

The other reason for a separate treasurer, however, is to keep the money checked out month by month, so that the missionary boards

don't have to pay interest. Your own committee pays out about a thousand dollars' interest annually. Expenses go on month by month, and the money should come in month by month.

DELEGATE—What action should be taken by the pastor?

MR. WHITE—Unless the thing is preceded by an educational plan you will not get anything. You ought to have two or three laymen along with the preacher, to plan what is to be done, and set the people to thinking. Then have two or three nights for meetings, where you bring all the men together. One reason why we have not accomplished more is that we haven't given the men an opportunity to know about the facts of missions, and we must give them such an opportunity. It cannot be done in one speech. You men, who have been here these days and are getting fuller and fuller all the time, can realize that this business cannot be grasped in a minute. We need education.

I would begin with a church service led by laymen and the minister. Then have a congregational meeting and spend a whole evening in putting it before them. Follow this with another church service when the importance of the weekly offering would be presented. The following week let the canvass sweep over the whole congregation. That is the best way to do it—eight days in an educational campaign and then a thorough canvass.

DELEGATE—Would you have special envelopes for foreign missions?

MR. WHITE—Yes, special envelopes for missions, the gifts to be divided by the missionary treasurer according to the proposition indicated on subscription blanks or according as the envelope is worded. Of course you can have separate envelopes, but that is expensive. Have the envelope for both foreign missions and home causes and let the people indicate on the envelope how much is for each cause. The home enterprise should of course receive its share in our plan of world evengelization. The United Presbyterian stands at the top in per capita gifts to foreign missions and in attaining this result it has increased its home missionary force twice as rapidly as ever before.

DELEGATE—Don't you think foreign missions may be given in a lump sum?

MR. WHITE—Certainly. The point I was making is that you will get bigger returns on the weekly plan where the man designates each

Sunday to what cause he gives. There ought to be an opportunity to give to home causes as well as to foreign missions. In other words let the men give according to the needs of the situation.

DELEGATE—Have you ever seen this plan successfully used?

MR. WHITE—It is being used in hundreds of congregations. All denominations are united in a campaign of this kind.

DELEGATE—Each month is set apart by our General Assembly for a definite cause and it is hard to get the churches to drop out of that plan. How would you utilize this plan?

MR. WHITE—I would change the whole business.

DELEGATE—I would too.

MR. WHITE—That plan was put into operation long ago. Churches have tried all sorts of schemes, but one month for each cause is not the ideal plan and you will always have difficulty with it.

We must pass on to another important topic, the equipment of men. The whole idea of this Laymen's Missionary Movement is to inspire men to give something of value to the solution of the world's missionary problem. What is the biggest thing you can give? I can raise a thousand times as much for missions as I can give myself, and there are hundreds of other men who can do likewise. A man must give up to his limit of intelligence and time, as well as money. The largest business men of the country are not going to give very much of their time on a cent-a-week or a two-cent-a-week basis. The only thing that will command their co-operation is that we shall undertake something worth while.

Now, you have your standard, one million dollars a year for foreign missions. The ten thousand dollars you gave this morning was just a drop in the bucket. We are here with a million dollar proposition, and that is what we are going to consider. Before we close this convention we want to have decisions formed that will solve that problem. It means not only that *some* of your churches must give four dollars per member per year. Some are giving fourteen. There are men who are sitting here who ought to give ten thousand, some of you twenty-five thousand dollars. There are but few congregations that cannot come up to the four dollar standard, and we must look at it in a larger way in order to have the time and co-operation of our

biggest men. We want every man here to help in lifting the Southern Presbyterian Church and all the churches in the South.

We are going to have a national campaign of our Movement in this country soon, one that will reach from coast to coast. We want every man who has a gift to develop it. There are ministers here who should get away from their congregations each year for one or two months and go from one congregation to another in the interest of this work. We want the laymen and the whole people to see this thing in its true light. You men couldn't help give that ten thousand dollars this morning. Why? Because you saw the need. It was just as great and real before you saw it. Until the Church of Christ sees the missionary problem in its awful reality, it cannot feel the obligation; and until it feels the obligation, and the need of giving, it will not give.

DELEGATE—Is it wise to support individual missionaries and native preachers in the foreign fields?

MR. WHITE—The idea of doing something definite, supporting a native preacher or taking a specific territory, ought undoubtedly to be pressed as strongly as possible. If your congregation is going to give, say, a couple of thousand dollars, you can take one of these districts of five thousand; one man can support the missionary, another his wife; the rest of you might help to make up the other expenses covering the whole work in that district. There are several men in your church who are considering taking whole districts of one hundred thousand, two hundred thousand people, financing absolutely the whole business. That is the kind of evangelization we need.

Let us advance another step. You must feel keenly to talk understandingly on any subject. If we can get the great outstanding facts into our heads and hearts, I don't know whether it will take a man who has been trained in the colleges to speak on this subject of missions or not. This movement is developing a whole army of men who never knew that they could do anything in the Church of God. There are hundreds of men who have discovered their ability, and one of the greatest blessings that could come to you would be, perhaps, to help you to discover your latest talent.

May I refer to one man, I will use his name. Mr. J. M. Shenstone, of Toronto, Canada, secretary and treasurer of one of the biggest harvesting machine concerns on earth; a Christian man with a big income. He has become so profoundly interested in this work that,

although he had never made a speech until a year ago, the spirit of this thing caught hold of him and he began to read and then began to talk. He found that he could pursuade one man, and then a Bible class, and the first thing he knew he was in demand before the biggest audiences in Canada. He has decided not to add another dollar to his capital, but give away his entire income during the balance of his life for the supporting of the Gospel of Christ throughout the whole world.

I like Dr. Lilly's statement. He said, "Let us study how to *do* this thing, not how to get it done." Nobody knows how much God may use anyone of us in solving this problem until we try our powers.

IX. HISTORY AND PROCEEDINGS OF THE CONVENTION.

Preparation for the Convention.

Proceedings.

Register of Delegates.

PREPARATION.

The plans for the Birmingham Convention were first set on foot at the annual meeting of the General Committee of the Laymen's Missionary Movement of our Church preceding the Greensboro General Assembly, May, 1908. The rapid spread of the movement throughout the bounds of our church was the topic of much prayer and discussion at that time. Some of the most fruitful results of the Movement had followed in the wake of State meetings held in Missouri, Mississippi and Virginia. Why not attempt a larger meeting covering the whole Church? Feeling that the time was ripe and with faith in the Leadership of our Divine Lord, it was determined to hold a General Convention the following winter.

After careful consideration, it was finally decided to hold the meeting in Birmingham, Alabama, February 16-18. In the month of October the following call was issued and distributed far and wide throughout our Church:

The Call.

The First General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the U. S. will be held in the city of Birmingham, Alabama, February 16-18th, 1909.

World Crisis.

There is a great upheaval of nations going on to-day. The Far East is thoroughly aroused out of the slumber of the ages. This means opportunity. Japan, China, Russia, Persia, even Turkey, are changing to constitutional monarchies. This means religious freedom. Doors are opening to the gospel the world around. The open door is a challenge to the church.

Uprising of Men.

On this side of the waters there is an unprecedented awakening which is not less noteworthy. The men of the church are beginning to realize, that the business of the church to conquer the world for Christ is a task to which all alike are obligated—men included. Great assemblies of men, some of them numbering into the thousands, have met in the past year or two in Omaha, Philadelphia, Chattanooga, New

York and other cities, for the purpose of considering the obligation of men with reference to the evangelization of the world. This is most significant.

Laymen's Missionary Movement.

The genius of this modern uprising of men is embodied in the Laymen's Missionary Movement, which was launched in New York City in November, 1906, by a group of representative business men. Its aim is to band together the men of the Protestant Church for the purpose of sending the gospel to the non-Christian world in our lifetime, as in all conscience we ought to do. The Movement is not a new missionary society and does not adminster funds. The Mission boards are deemed sufficient for this. It is an unselfish, informal effort on the part of men to arouse other men to a sense of their world-wide obligation. Scores of business men have already visited mission fields at their own expense, to examine conditions and give personal testimony to the value and efficacy of the work already accomplished.

Our Own Movement.

Our church was the first to organize a denominational movement. This was done in the city of Birmingham, May 14-15, 1907, by a group of thirty business men and ministers of our church. With the endorsement of Presbyteries, Synods and the Assembly, our Movement is seeking to enlist every man of our church in the effort to give the gospel as speedily as possible to the 25 millions in non-Christian lands assumed by our Assembly. It is eminently fitting that the First General Convention of our Movement should be held in the city of its birth.

Purpose.

This is a convention age. Men gather for every purpose under the sun. Is it not time that we as men meet to consider that which is of supreme and vital importance to the future welfare and prosperity of mankind—the advancement of Christ's kingdom? The great purpose of this Convention is to bring information and inspiration, which it is hoped will crystallize into conviction and action.

Program.

No amount of effort will be spared to present the strongest program and array of speakers yet presented in the South. Missions will be

presented from the viewpoint of the statesman and the scholar, the seer and the critic, the layman and the expert. Gov. R. B. Glenn, of North Carolina, will be chairman of the Convention. Full information regarding program and speakers will be published later.

Time.

The Convention will open on Tuesday afternoon, February 16th at 3 o'clock and continue through Thursday night, the 18th. Every delegate should be present at all the sessions if possible, else the cumulative effect of the program will be lost.

Place.

Birmingham is one of the most progressive cities in the South—a literal embodiment of the New South. The city is centrally located with respect to our church at large and has the best possible railroad connections. The finest auditorium in the city has been secured for the Convention. It is situated corner of 3rd Avenue and 17th Street, being only a short distance from the City Hall and the leading hotels.

Representation.

Representation will be based on membership. Each church is entitled to two delegates ex-officio, the pastor and one elder, and in addition, one delegate to each one hundred members (or fraction thereof). Applications should be endorsed by the pastor or the Clerk of Session.

Registration.

Applications should be sent to Mr. Chas. A. Rowland, Athens, Ga., accompanied by a registration fee of $1.00, which is charged to provide in part for the expense of the Convention. The admission to the floor of the Convention will be by ticket only. All delegates should see the Registration Committee in the City Hall immediately upon arrival in the city.

Entertainment.

The Convention will be self-entertaining, each delegate being expected to provide for his own entertainment. It is suggested, however, that each church sending delegates meet a part if not all of their expense. Arrangements will be made so that rooms can be reserved in

advance and at the lowest possible rates. Full circulars of information on this point will be published later.

Transportation.

It is confidently expected that the South-Eastern Passenger Association will grant a special rate to this Convention, which will be duly advertised.

Call to Prayer.

We believed that God alone has ordered this Convention. It is He who summons to prayer on its behalf. Unlimited possibilities lie before us. Let us therefore set our hearts to prayer that the blessing of God, the presence and power of our Lord Himself and the guidance of the Holy Spirit may be made manifest in the selection of representative delegates, and to these delegates and speakers in Convention assembled, that the grand resultant may be the unexampled extension of the Saviour's Kingdom throughout the world.

CHAS. A. ROWLAND,
Chairman.
H. C. OSTROM,
CHAS. H. PRATT,
Secretary.

Athens, Ga., October, 1908.

The following pastors agreed to serve on an advisory committee and rendered valuable service:

ADVISORY COMMITTEE.

Rev. W. W. Moore, D. D., *Moderator of the General Assembly.*
Rev. S. H. Chester, D. D., *Secretary of Foreign Missions.*
Rev. J. O. Reavis, D. D., *Secretary of Foreign Missions.*
Rev. E. D. McDougall, D. D., *Synod of Alabama.*
Rev. M. McN. McKay, D. D., *Synod of Arkansas.*
Rev. Wm. E. Boggs, D. D., *Synod of Florida.*
Rev. I. S. McElroy, D. D., *Synod of Georgia.*
Rev. E. W. McCorkle, D. D., *Synod of Kentucky.*
Rev. T. M. Hunter, D. D., *Synod of Louisiana.*
Rev. J. J. Chisholm, D. D., *Synod of Mississippi.*
Rev. A. A. Wallace, D. D., *Synod of Missouri.*
Rev. R. F. Campbell, D. D., *Synod of North Carolina.*

ADVISORY COMMITTEE—Continued.

Rev. Alex. Sprunt, D. D., *Synod of South Carolina.*
Rev. J. W. Bachman, D. D., *Synod of Tennessee.*
Rev. Robt. M. Hall, D. D., *Synod of Texas.*
Rev. H. Tucker Graham, *Synod of Virginia.*

The Presbyterian men of the city of Birmingham took hold of the Convention idea most enthusiastically and, with the generous assistance of the business men of the city, secured $2,000 towards defraying the expenses of the Convention. The following committee was appointed to take charge of local details:

EXECUTIVE COMMITTEE.

W. D. Nesbitt, *Chairman.*
A. H. Ford, *Vice-Chairman.*
Walter L. Howard, *Secretary.*
John H. Frye, *Treasurer.*
John W. Sibley.
C. W. Mills.
Chas. A. Stillman.

CHAIRMAN OF SUB-COMMITTEE.

C. A. Stillman, *Finance.*
C. W. Mills, *Registration.*
W. D. Nesbitt, *Entertainment.*
J. B. Babb, *Publicity.*
Wm. G. Montgomery, *Reception.*
M. R. McNeill, *Decoration.*

On the first day of January, 1909, Mr. H. C. Ostrom and Mr. Chas. H. Pratt, secretaries of the Movement, began an extensive campaign covering almost the entire church in the interest of the Convention. They were met everywhere with enthusiastic interest and support. Mr. F. A. Brown, of the Forward Movement, gave much time and well-directed effort in working up the Texas delegation. All the while literature was sent from the Athens office to all parts of the Assembly, through the untiring energy of Mr. Chas. A. Rowland, chairman of the Movement, and a corps of helpers. The Publicity Committee at Birmingham keep in close touch with about one hundred and fifty daily newspapers of the South.

LOCAL ARRANGEMENTS.

The Convention met in the largest hall in the State of Alabama, the Auditorium or Hippodrome, which will accommodate from 3 to 4,000 persons. The hall was most attractively and appropriately

decorated . Flags of all the countries, where our church is prosecuting mission work, hung in graceful folds from the girders, giving the atmosphere of an international assembly, which in truth it was, for international problems of deepest and gravest import were there discussed.

The most striking feature in the decorations, however, was the largest map of the world in the world, which completely covered one end of the auditorium. It was made for use at the Ecumenical Missionary Conference in New York in 1900, and measures some thirty-five by fifty feet. On it are depicted in appropriate coloring the various regions of the world. Many a man was converted to a world view of Christianity by a study of this map. Telephone, telegraph, registration, and writing arrangements were all convenient. A special room was also provided for prayer.

Special mention should be made of the excellent singing of the Convention. Mr. W. A. Evans, of Cincinnati, Ohio, was precentor and was aided at the piano by Mr. Joseph Maclean, director of music at Agnes Scott College, Decatur, Ga. The Union Theological Seminary Quartette, of Richmond, Va., rendered excellent and inspiring selections at each session. This quartette consisted of A. B. Curry, W. R. Walker, A. P. Hassell, and J. D. Mann.

PROCEEDINGS.

TUESDAY AFTERNOON.

After a brief song service, Mr. Chas. A. Rowland, of Athens, Ga., Chairman of the Laymen's Missionary Movement in the Southern Presbyterian Church, introduced Ex-Gov. R. B. Glenn, of North Carolina, as the presiding officer, who called the Convention to order. Devotional exercises were conducted by Prof. W. J. Martin, of Davidson, N. C.

Words of welcome were addressed to the Convention by Mr. W. D. Nesbitt, chairman of the Local Committee of Arrangements and by Gov. B. B. Comer, of the State of Alabama. Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, spoke on "The Spiritual Significance of the Laymen's Missionary Movement," showing that the greatest educational, political, philanthropic and religious problem in the world was that of Christian missions. Dr. D. Clay Lilly spoke on "Man and Master," bringing the issue of missions back to its fountain source, that of devotion and obedience to our Lord and Master.

TUESDAY NIGHT.

By the night session all the twelve hundred chairs on the floor and the platform seats were taken and the commodious gallery was partly filled. Ex-Gov. R. B. Glenn gave the first address, "The Call to Laymen," which was listened to with marked attention. The other equally impressive address of the evening was given by Rev. C. A. R. Janvier, of Philadelphia, who spoke on "The Providential Preparation of the Nations for World Conquest."

A cablegram from Rev. H. F. Williams, editor of *"The Missionary,"* now visiting our Missions in the Orient, dated Shanghai, February 15th, was read to the Convention as follows: "The East Calls." It was announced that to-day four of our missionaries set sail on the "Mongolia," Rev. R. T. Coit, Mrs. R. T. Coit, Dr. W. H. Forsythe and Mrs. J. V. Logan. The Convention was led in prayer in their behalf by Rev. E. W. Smith, D. D., of Louisville, Ky.

The following telegram was sent to the Convention by these missionaries before sailing for the Far East:

"Present crisis East; marvelous opportunity evangelistic, educational, medical; our Saviours command; all demand occupation Korea now by home church. Result one year's Korea propaganda Northern Church practically assures forty new missionaries, two hundred forty-five thousand dollars for support and equipment. Korean Christians making heroic sacrifice, service and gifts to spread gospel. Will not Southern Church do her part? Do it now. Esther v. 14; Matthew ix. 35-38.

G. H. Underwood, R. T. Coit, W. H. Forsythe."

In response the following message was sent: "Laymen's Convensends love, loyalty and prayers."

WEDNESDAY MORNING.

The opening address of the day was on a devotional theme, "The Bibical Basis of Missions," by Rev. W. R. Dobyns, D. D., of St. Joseph, Mo. Next came Mr. Louis H. Severance, of New York City, one of the Centennial Commission of the Laymen's Missionary Movement, who at his own charges has made a personal investigation of mission work. He gave his "Personal Observations of a Business Man in the Orient.

A call from our China Mission was voiced by Dr. J. W. Bradley, of Suchien, in "The Appeal of the East to the West." So graphic was his description of need and so compelling the appeal that $10,000 was raised at once, on motion of Mr. P. S. Gilchrist, of Charlotte, N. C. A score of men were still on their feet ready to give their share, when the chairman announced that the sum had been completed.

Rev. Motte Martin, of Luebo, Congo Free State, spoke on "Dawn in the Dark Continent." The closing address of the morning was made by Mr. Chas. H. Pratt, Athens, Ga., one of the secretaries of the Laymen's Missionary Movement, his subject being, "The Call of Christ to Men."

WEDNESDAY AFTERNOON.

Two conferences were held on Wednesday afternoon. The first was a discussion of "How to Lead a Church to Its Highest Missionary Efficiency." Mr. J. Campbell White presided. The topic was opened

by Mr. David McConaughby, of New York City, on "The Missionary Committee." "The Entire Membership Canvass" was the subject of a short address by Mr. F. A. Brown, of the Forward Movement. These topics opened the way for a general discussion of great helpfulness and of convincing power.

The following committee of solutions was at this time appointed by the chairman:

Joseph F. Reynolds, *Georgia*, Chairman.

John W. Sibley, *Alabama.*
R. D. Daffin, *Florida.*
John W. Wade, *Arkansas.*
J. C. Atcheson, *Kentucky.*
J. S. Talmage, *Louisiana.*
C. W. Dorsey, *Maryland.*
L. H. Huggins, *Missouri.*
R. F. Kimmons, *Mississippi.*
W. H. Sprunt, *North Carolina.*
John McSween, *South Carolina.*
J. S. Davant, *Tennessee.*
E. H. Carter, *Texas.*
James Lewis Howe, *Virginia.*
A. E. Johnson, *West Virginia.*

The second conference period was devoted to "Stewardship," Mr. Frank T. Glasgow, of Lexington, Va., introducing the subject with "The Law of the Tithe." Rev. T. M. Hunter, D. D., of Baton Rouge, La., followed with an address on " Pastor and the Tithe." The closing speech in the conference was made by Mr. Robert E. Speer, of New York City, on "Stewardship."

WEDNESDAY NIGHT.

Standing room was at a premium at this second night session. Two notable addresses were made. Mr. Wm. T. Ellis, of Philadelphia, one of the editors of the *North American,* who toured the world to study missions at first hand, spoke on "Missions Through a Journalist's Eye." Mr. Robert E. Speer, of New York City, secretary of Foreign Mission Board, Presbyterian Church, U. S. A., brought out in bold relief the heroic work of the missionary in an address on "The World's Debt to the Missionary."

THURSDAY MORNING.

Dr. James I. Vance, of Newark, N. J., opened the day's program with an address on "The Dynamic that is to Save the World." In order to get the relation of the task of the Southern Presbyterian Church to the task as a whole, Mr. J. Campbell White spoke on

"America's Share of World Conquest." Our own work was then brought out by our two secretaries of Foreign Missions, Rev. S. H. Chester, D. D., who spoke on "The World Field of the Southern Presbyterian Church," and Rev. J. O. Reavis, D. D., on "Immediate Needs of our Fields." A large banner, showing special needs, was suspended over the platform giving directness to the appeal. In addition, "The business side of the Executive Committee's work" was given by Mr. W. H. Raymond, of Nashville, Tenn.

On motion the following resolution, relative to the Congo situation, was adopted by a rising vote:

"The Convention of 1,141 Laymen of the Presbyterian Church in the U. S., in session in the city of Birmingham, by a unanimous rising vote, expresses to our Department of State in Washington its grateful appreciation of the noble and Christian stand the Department has taken in protecting the rights of our missionaries in Africa, and in demanding, in co-operation with the government of Great Britain, guarantee of reform in the methods of dealing with the natives by the authorities of the Congo Independent State, as a condition of recognizing the transfer of the Sovereignty of the State from King Leopold to Belgium."

The closing address of the morning on "The Need of the World a Challenge to Men," was made by Hon. Samuel B. Capen, of Boston, Chairman of the General Laymen's Missionary Movement.

THURSDAY AFTERNOON.

Four sectional conferences were held on Thursday afternoon. Also a mass-meeting for women was held in the Convention Hall.

I. The Pastor's Conference was held in the First Presbyterian Church with Rev. W. M. Anderson, D. D., of Nashville, Tenn., in the chair. Addresses were made by Rev. Jas. H. Taylor, Washington, D. C., on "The Spiritual Impulse of Missions;" Rev. W. R. Dobyns, D. D., St. Joseph, Mo., on "How a Church Became Alive on Missions;" Rev. J. M. Wells, D. D., Wilmington, N. C., on "How to Interest a Church in Giving to Missions," and by Rev. Jas. I. Vance, of Newark, N. J., on "The Pastor the Key to the Situation."

II. The Church Officer's Conference met in the Central Presbyterian Church, of which Mr. J. Campbell White was chairman. The

larger part of the session was given to discussion. Prof. Wm. J. Martin spoke on "The Relation of the Session to Success," and Mr. Robt. W. Davis, of Richmond, Va., Secretary of the Brotherhood and Covenanter work in our church, on "The Responsibility of the Deacon." Other short topics discussed were "How to Bring a Church to the Four-Dollar Standard," led by Prof. Jas. Lewis Howe, of Lexington, Va., and "The Relation of the Forward Movement to the Budget System," introduced by Mr. Frank A. Brown. More than a hundred men took part in the spirited discussion of the conference.

III. The Sabbath School Workers assembled in the Cumberland Presbyterian Church. Mr. R. O. Harris, of Mobile, Ala., was chairman of this conference. Two principal addresses were made, followed by exchange of experience; these were, "The Sunday School, the Training Ground for World Evangelization," by Mr. Alfred D. Mason, of Memphis, Tenn., and "How to Inculcate Missions in the Sunday School," by Rev. A. L. Philips, D. D., of Richmond, Va., Secretary of our Sabbath School Work. A number of superintendents took part in the general discussion.

IV. The Physician's Conference met at the Florence Hotel, Dr. M. McH. Hull, of Atlanta, presiding. Four of our medical missionaries in China presented the needs of medical work in that land. Those who took part were Dr. Jas. B. Woods, of Tsingkiang Pu; Dr. W. H. Venable, of Kashing; Dr. J. R. Wilkinson, of Soochow, and Dr. J. W. Bradley, of Suchien.

The following resolution was adopted:

"We resolve that as a medical profession, we ought to assume more active interest in foreign missions and that we shall go home with the determination to arouse more interest among our churches and strive to send out additional medical missionaries."

THURSDAY NIGHT.

The last night of the great Convention found the Convention Hall crowded to its utmost capacity. The first speaker was Rev. Samuel M. Zwemer, F. R. G. S., formerly of Arabia, but now Candidate Secretary of the Student Volunteer Movement. He spoke on "The Mohammedan World, and its Challenge to Men."

The Resolution Committee submitted the following, which was unanimously adopted:

"Being in Convention assembled at Birmingham, Ala., on this the 18th day of February, 1909, we, the members of the First General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States, realizing in some degree the obligation resting on us, to do our part in the evangelization of the world, and to fulfill the task accepted for us by our General Assembly of sending the gospel to at least 25,000,000 of the non-Christian world, and recognizing in His marvelous preparation of the field and in His bountiful gifts to our people, the call of God to go forward in this work; *Therefore, be it Resolved*:

"*First.* In fear of God and in reliance upon Him for strength and wisdom to do His work, we pledge our lives, our talents and our property for the evangelization of the world in this generation, and in pursuance of this purpose, we promise to support the officers and courts of our Church by our increased offerings, personal efforts and prayers, and to assist our pastors in their efforts to inform, inspire and lead their congregations that they may take their true place as a world-force.

"*Second.* We approve those educational and financial methods designed to place the missionary work of the Church on the same stable basis as the current revenue by leading each member and adherent to make a systematic weekly offering toward the work of evangelizing the world.

"*Third.* We recomend a thoroughly organized canvass of the entire membership of each church for individual subscriptions on the weekly basis for the work of missions.

"*Fourth.* We earnestly recommend the apointment in every congregation of a strong Missionary Committee, who will make it their chief work to promote missionary intelligence, and to lead their congregation to its highest financial and spiritual efficiency as a factor in making Christ's Kingdom universal.

"*Fifth.* In view of the light and inspiration which have come to us in this first General Convention of the Laymen's Missionary Movement of our church, and of the plans of the Interdenominational Laymen's Missionary Movement to conduct a National Missionary Cam-

paign through out the leading cities of the United States during the coming winter season, we ask that the Executive Committee of our Laymen's Missionary Movement, in consultation, and co-operation with the Executive Committee of Foreign Missions at Nashville, inaugurate and conduct a comprehensive and pervasive plan of deputation work, in which laymen and ministers together shall visit every congregation in the whole Church, to lay before them definitely the message and the methods of this movement as recommended by this Convention, to the end that at the earliest possible moment, every Presbytery come up to the four dollar standard as a Presbytery, even though some of the small and weak congregations may not reach this average.

"*Sixth.* We approve and commend the faithful and efficient manner in which the Executive Committee and the secretaries of the Laymen's Movement have discharged the duties laid upon them, and promise to support them by our prayers and personal efforts. We authorize the Executive Committee of this Movement to continue the employment of two secretaries for the general direction of this work, and recommend, that, if practicable, a third man be added for the adequate leadership of the great educational campaign to be conducted during the coming year.

"*Seventh.* We extend the greetings of this Convention to our missionaries on the field and on furlough, and assure them of our prayers and our appreciation of their faithful labors. We also express the hope of more efficient support in the immediate future.

The following resolution was also adopted:

"The Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States in session at Birmingham, Ala., February 18, 1909, gladly record its entire confidence in Dr. W. M. Morrison and our other missionaries of the Congo, and rejoice in the fidelity of their testimony against abuses in the Congo Free State and thus assures them of its hearty support in every way."

The South Carolina delegation introduced the following resolution as a testimonial to the memory of Dr. J. Leighton Wilson, our first Secretary of Foreign Missions:

"*Resolved* that:

"*Whereas*, This year marks the one hundredth anniversary of the birth of the late John Leighton Wilson, D. D.; and

"Whereas, Dr. Wilson held such a unique relationship to all missionary efforts for more than half a century, from 1833 to 1886, giving himself as the founder and pioneer missionary to Western Africa under the American Board; serving as corresponding secretary of the Foreign Mission Board of the Presbyterian Church, U. S. A., for eight years until 1861; and finally becoming secretary of the Home and Foreign Missionary Committees of the Presbyterian Church, U. S., which office he held on the Foreign Missionary Committee until 1886;

"Now, therefore, we, the Laymen's Missionary Convention, assembled in the city of Birmingham this the 18th day of February, 1909, do hereby express our grateful remembrance of the consecrated life and long and efficient service of this pioneer missionary of the South, and cause the same to be recorded on a page of our minutes."

The closing address of the Convention was made by Mr. J. Campbell White, whose message was, "Every Man a Part of God's Program for the World." An opportunity was then given to delegates to express themselves from the floor of the assembly. Scores of men testified to a change of life purpose; twenty-two young men volunteered for the foreign field and a large number of fathers expressed their willingness and prayer to give their best, their sons and daughters, to the work. In addition many of the practical business men expressed themselves in concrete giving, and announcement was made of gifts amounting to almost forty thousand dollars for our foreign mission work.

After singing "The King's Business," and prayer and benediction by Rev. W. L. Lingle, D. D., of Atlanta, Ga., the First General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States was adjourned.

REGISTER OF DELEGATES.

ALABAMA.

A. K. Akers, Ensley.
Rev. C. H. Allison, Wylam.
Rev. J. G. Anderson, D. D., Anniston.
Rev. R. W. Anderson, Avondale.
J. W. Arbuthnot, Marion.
Rev. R. M. Archibald, Birmingham.
Rev. J. D. Arnold, Woodlawn.
H. W. Atkinson, Woodlawn.
J. B. Babb, Birmingham.
James Bailey, Birmingham.
C. A. Bain, Woodlawn.
C. B. Ballard, Birmingham.
E. A. Barnes, Birmingham.
J. W. Barnes, Andalusia.
Rev. F. W. Barnett, Birmingham.
Rev. L. B. Bascomb, (Col.) Birm'gham.
T. S. L. Basore, Bihmingham.
Rev. Robert Lee Bell, Union Springs.
F. H. Beverly, Tuscaloosa.
W. E. Bingham, Birmingham.
Rev. D. J. Blackwell, Eufaula.
H. W. Blakely, Woodlawn.
Russell C. Booth, Birmingham.
Rev. G. E. Boyd, Birmingham.
L. R. Boyd, Troy.
W. N. Bozeman, Good Hope.
T. M. Bradley, Birmingham.
F. W. Brandon, Bessemer.
L. C. Branscomb, Birmingham.
J. S. Bridges, Birmingham.
W. H. Brittian, Florala.
Rev. J. L. Britton, Birmingham.
Jas. Brown, Birmingham.
Rev. J. A. Bryan, Birmingham.
H. G. Bryans, Ozark.
T. C. Buckshaw, Birmingham.
W. H. Buford, Avondale.
Rev. R. S. Burwell, Ozark.
Dr. Leland Caldwell, Birmingham.
Rev. W. J. Caldwell, Birmingham.
J. L. Donegan, Alexander City.
W. R. Dortch, Gadsden.
Rev. J. B. Doss, Cullman.
Rev. W. Bruce, Doyle, Marion.
J. K. Drake, Brownsboro.
P. H. Duncan, Ensley.
C. A. Cary, Auburn.
Jno. C. Cary, Birmingham.
D. C. Carmichael, Dothan.
D. M. Carmichael, Birmingham.
J. N. Carmichael, Ensley.
J. L. Carleton, Montgomery.
Rev. A. F. Carr, D. D., Mobile.
S. J. Cassels, Montgomery.
Geo. E. Cater, Anniston.
Rev. J. S. Chadwick, Birmingham.
W. R. Chum, Farley.
Rev. C. W. Clark, D. D., Livingston.
Rev. J. W. Clotfelter, Pratt City.
H. B. Collins, Montgomery.
J. C. Conner, Florence.
B. H. Cooper, Birmingham.
W. M. Cosby, Birmingham.
Rev. E. M. Craig, Dothan.
B. Crawford, New Decatur.
W. R. Critzer, Birmingham.
R. L. Cross, Birmingham.
F. P. Culver, Birmingham.
R. M. Culver, Birmingham.
G. W. Cumming, Andalusia.
J. B. T. Cummings, Selma.
S. M. Cumming, Odenville.
J. L. Dean, Pulatka.
W. P. DeJarnett, Montgomery.
A. I. Dexter, Birmingham.
Rev. A. J. Dickson, Birmingham.
W. J. Dillard, Birmingham.
F. W. Dixon, Birmingham.
Geo. Dunglinson, Talladega.
Rev. Joseph Dunglinson, Columbiana.
C. W. Dunlap, Eutaw.
James Dunlap, Birmingham.
J. L. Dupree, Atalla.

Rev. H. M. Edmonds, Montgomery.
A. B. Elliott, Tuscumbia.
Wm. Elliott, Ramsey.
Rev. W. J. Elliott, Montgomery.
X. M. Elliott, Birmingham.
Rev. S. R. Emerson, Woodlawn.
John P. Evans, Birmingham.
W. Evans, Birmingham.
C. Exum, Birmingham.
Rev. W. E. Faust, Florence.
T. A. Fay, Prattsville.
A. H. Ford, Birmingham.
C. E. Fort, Marion Junction.
J. A. Foster, Birmingham.
Rev. S. J. Foster, D. D., Birmingham.
J. A. Frazier, Lafayette.
F. T. Frierson, Birmingham.
W. C. Fritter, Dothan.
John H. Frye, Birmingham.
Dr. W. B. Fulton, M. D., Dadeville.
M. J. Gilchrist, Courtland.
W. G. Gilmore, Birmingham.
Rev. B. B. Glasgow, Ensley.
Rev. J. S. Glasgow, Birmingham.
Rev. A. D. Glass, Birmingham.
A. L. Goff, Ensley.
R. H. Goff, Ensley.
Job Going, Birmingham.
William S. Golden, Talladega.
Dr. S. J. Gordon, Mobile.
M. A. Graham, Prattville.
Prof. J. Y. Graham, Tuscaloosa.
S. L. Graham, Birmingham.
M. Groenendyker, New Decatur.
W. T. Gunn, Bessemer.
J. C. Hall, Birmingham.
Wm. Hall, Montgomery.
Rev. L. S. Handley, D. D., Birmingham.
Rev. J. O. Hanes, Birmingham.
Rev. T. F. Haney, Prattville.
Dr. R. B. Harkness, Birmingham.
Rev. G. T. Harris, Elyton.
R. O. Harris, Mobile.
Rev. F. G. Hartman, Geneva.
Rev. V. O. Hawkins, Albertville.
Rev. G. W. Hayes, Blountsville.
Rev. Marvin R. Heflin, Birmingham.
W. W. Hefline, Brookwood.
I. J. Heizer, Waynesville.
W. J. Henley, Livingston.
J. D. Henderson, Auburn.
T. E. Hereford, New Market.
W. J. Hessler, Birmingham.
E. C. Hewes, Birmingham.
John E. Hill, Birmingham.
L. P. Hill, Ensley.
Rev. W. E. Hill, Gadsden.
W. E. Hinds, Auburn.
Rev. S. E. Hodges, Uniontown.
Rev. W. T. Hollingsworth, Lafayette.
Mant Hood, Birmingham.
L. M. Hooper, Selma.
K. G. Hoover, Uniontown.
J. G. Hopping, Birmingham.
J. R. Hornady, Birmingham.
W. O. Horton, Powderly.
C. J. Houser, Anniston.
W. L. Howard, Birmingham.
W. S. Hunter, Ensley.
R. W. Huston, Selma.
Rev. W. E. Hutchinson, Tuscaloosa.
W. R. Hutton, Birmingham.
F. M. Jackson, Birmingham.
M. Jackson, Talladega.
E. O. Jones, Dothan.
E. S. Jones, Birmingham.
Rev. J. W. Johnson, Gadsden.
Gen. R. D. Johnston, Birmingham.
H. S. Kealhofer, Montgomery.
Rev. H. C. Kegley, Ensley.
H. C. Keller, Birmingham.
W. K. Kenan, Geneva.
C. Kirkpatrick, Cahaba.
Jno. B. Knox, Anniston.
Rev. T. S. Knox, Eutaw.
Rutherford Lapsley, Anniston.
C. U. Leach, Anniston.
Frank Leslie, Birmingham.
J. W. Leslie, Birmingham.
James Liddell, Ensley.
S. D. Logan, New Decatur.
Rev. G. Long, N. Birmingham.
T. H. Long, Uniontown.
H. D. Lyman, Birmingham.

W. F. Lyman, Birmingham.
Addison W. Lynch, Birmingham.
Rev. R. P. McAlpine, Tuscaloosa.
Rev. T. R. McCarty, Birmingham.
Rev. J. M. McClesky, Jonesboro.
Rev. C. W. McCulley, Tuscaloosa.
Rev. E. D. McDougall, D. D. Florence.
Dr. John E. McEachern, Brundidge.
Rev. K. L. McIver, Florala.
Rev .W. E. McIlwain, D. D., Anniston.
R. F. McKibbon, Montevallo.
W. C. McLaughlin, Florala.
H. N. McLean, Florala.
W. J. McLeod, Sylacauga.
T. M. McMillan, Mobile.
W. C. McHillan, Talladega.
Rev. J. C. McMullen, Alexander City.
M. R. McNiell, Birmingham.
R. N. Magill, Birmingham.
Rev. A. H. Manley, New Market.
Frank Mantrell, Mobile.
Rev. Frank Marston, Birmingham.
Hugh Martin, Birmingham.
Robt. M. Martin, Florence.
J. L. Matthews, Guntersville.
Luther H. Maxwell, Tuscaloosa.
Rev. V. P. Merrell, Birmingham.
Dr. C. A. Merrill, Birmingham.
R. H. Middleton, Atalla.
P. F. Miles, Union Springs.
J. H. Miller, Birmingham.
Rev. J. T. Miller, Scottsboro.
Rev. Ernest Milligan, N. Birmingham.
C. W. Mills, Birmingham.
J. A. Minter, Selma.
J. W. Minor, Ensley.
B. Mohive, Alexander City.
J. H. Monns, Birmingham.
W. K. Monroe, Birmingham.
W. G. Montgomery, Birmingham.
Rev. U. D. Mooney, Birmingham.
O. R. Morgan, Dothan.
Rev. A. R. Moore, Birmingham.
R. S. Munger, Birmingham.
Jno. B. Nesbett, Jasksonville.
W. D. Nesbitt, Birmingham.
W. R. Nicker, Montgomery.
G. H. Norwood, Jr., Anniston.
E. R. Norman, Birmingham.
E. B. Nuzum, Tuscaloosa.
J. S. O'Gwynn, Selma.
J. M. P. Otts, Birmingham.
Rev. W. A. Overton, Greenpound.
G. H. Norwood, Anniston.
O. L. Parish, Birmingham.
Rev. John S. Park, Decatur.
P. A. Patrick, Florence.
Rev. E. E. Patterson, Springville.
W. E. Patterson, Woodlawn.
Rev. J. C. Persinger, Woodlawn.
Dr. J. H. Phillips, Birmingham.
Rev. M. L. Phillips, Taylorsville.
T. J. Phillips, Florence.
D. A. Piatt, Birmingham.
Judge P. H. Pitts, Selma.
Rev. D. A. Planck, D. D., Mobile.
Karl Platowsky, Birmingham.
Frank Pou, Fairview.
J. W. Porter, Birmingham.
W. F. Price, Owenton.
T. T. Quarles, Eutaw.
Z. B. Ramseur, Birmingham.
J. P. Ramsey, Sumterville.
Rev. S. O. Y. Ray, Birmingham.
Rev. L. A. Reoger, Ensley.
A. C. Ricks, Ensley.
W. H. Robertson, Tuscaloosa.
Rev. E. B. Robinson, Selma.
Rev. J. S. Robinson, Birmingham.
Rev. F. E. Rogers, Birmingham.
Samuel Scott, Birmingham.
W. L. Sessions, Birmingham.
P. T. Shanks, Selma.
Horace Shaw, Birmingham.
Jno. W. Sibley, Birmingham.
J. A. Simpson, Ensley.
Rev. W. I. Sinnott, Centreville.
R. E. Skinner, Birmingham.
Jno. Slaten, Birmingham.
S. W. Slaton, Birmingham.
Emmett L. Smith, Birmingham.
Garritt H. Smith, Florence.
H. L. Smith, Talladega.
Rev. J. Spencer Smith, Clio.

Dr. M. D. Smith, Prattsville.
McNeill Smith, Prattville.
McQueen Smith, Prattville.
Rev. J. G. Snedecor, Tuscaloosa.
Roger W. Snyder, Birmingham.
John Sparrow, Birmingham.
E. D. H. Spiva, Birmingham.
S. H. Spratt, Jr., Tuscaloosa.
S. H. Sprott, Livingston.
Rev. John W. Stagg, D. D., Bir'gham.
E. W. Stay, Montgomery.
G. H. Stevenson, Bessemer.
R. F. Stewart, Birmingham.
W. R. Stewart, Wylam.
Wm. H. Stockham, Birmingham.
Rev. J. B. Stovall, Pinson.
Dr. S. G. Stubbins, Birmingham.
J. B. Stubbs, Birmingham.
Rev. J. F. Swallow, Bessemer.
F. G. Swift, Huntsville.
C. S. Talley, Wetumpka.
Rev. J. C. Talley, Sumterville.
Rev. Francis Tappey, Huntsville.
G. B. Tarrant, Birmingham.
Rev. R. P. Taylor, Leeds.
J. M. Terry, Birmingham.
P. B. Thomas, Birmingham.
Rev. W. F. Trump, Tuscumbia.
Rev. J. F. Turner, Anniston.
Rev. J. R. Turner, Florence.
Rev. R. T. Tyler, Gadsden.
Rev. J. VanLear, Tuscaloosa.
Geo. Wagner, Birmingham.
Rev. T. P. Walton, Talladega.
Rev. J. E. Ward, Auburn.
G. Frank Warner, Selma.
S. D. Weakley, Birmingham.
Rev. Wallace Wear, West End.
Rev. F. B. Webb, D. D., Talledega.
Jas. Weisel, Birmingham.
Rev. L. F. Whitten, N. Birmingham.
Dr. H. B. Wilkinson, Montgomery.
F. S. Wilson, Birmingham.
George Wise, Birmingham.
Rev. W. B. Witherspoon, Huntsville.
Rev. W. W. Wolfe, Pratt City.
H. L. Wood, West End.
Rev. W. G. Woodbridge, Birmingham.
Rev. Neander M. Woods, D. D., Montgomery.
J. B. Woodward, Talladega.

ARKANSAS.

Rev. J. S. Edenburn, Little Rock.
J. H. Garrison, Eldorado.
Rev. Fred R. Graves, Helena.
Rev. Thos. L. Green, Camden.
Rev. C. R. Hyde, Little Rock.
Dr. Geo. F. Hynes, Fort Smith.
W. A. Kentz, Pine Bluff.
Eugene R. Long, Batesville.
Rev. J. F. Mackenzie, Eldorado.
W. G. McLanrock, Walnut Ridge.
W. E. McRae, Eldorado.
D. L. McRae, Prescott.
Rev. C. H. Maury, Hamburg.
Rev. J. I. Norris, D. D., Pine Bluff.
J. S. Pollock, Little Rock.
Rev. Cochran Preston, Batesville.
Rev. J. L. Read, Junction City.
W. M. Shaw, Camden.
Jno. W. Wade, Little Rock.
W. White, Helena.
A. H. Whitmarsh, Texarkana.

FLORIDA.

Jas. D. Baker, Jacksonville.
A. D. Campbell, Chipley.
P. M. Carmichael, Monticello.
R. D. Daffin, Marianna.
Wm. Denham, Monticello.
Rev. C. O. Groves, Orlando.
J. R. Hughes, Monticello.
W. P. Humphrey, Gretna.
Rev. Clyde Johnson, Marianna.
J. Lenfestay, Tampa.
C. P. Lovell, Jacksonville.
J. W. McHaffey, Gretna.
B. W. McMillan, Pensacola.
E. McRae, Quincy.
M. G. Post, St. Andrews.
Rev. J. B. Roundtree, Applachicola.
G. S. Scott, Ocala.
Rev. J. S. Sibley, Pensacola.
O. A. Sloan, Monticello.
H. J. Watrons, Tampa.

GEORGIA.

D. L. Adams, West Point.
Rev. B. R. Anderson, Cordele.
C. N. Anderson, Atlanta.
Jas. T. Anderson, Marietta.
H. B. Arbuckle, Decatur.
W. T. Bankston, West Point.
F. W. Bean, Washington.
T. M. Berry, Griffin.
Rev. G. T. Bourne, Macon.
J. L. Bradfield, LaGrange.
H. H. Brand, Athens.
Rev. D. W. Brannen, Milledgeville.
B. D. Brantley, Blackshear.
J. W. Brown, Atlanta.
Rev. J. L. Brownlee, Albany.
C. B. Caperton, Rome.
W. W. Chandler, Atlanta.
Rev. W. A. Cleveland, Cartersville.
Rev. C. P. Coble, Macon.
Geo. D. Crouch, Cartersville.
A. E. Dimmock, Valdosta.
Rev. R. E. Douglas, Macon.
S. A. Duncan, Atlanta.
W. E. Dunwoody, Macon.
W. C. Elrod, Atlanta.
Rev. R. O. Flinn, Atlanta.
C. B. Goetchius, Rome.
C. P. Gore, Atlanta.
Rev. B. F. Guille, Menloe.
Rev. W. S. Harden, Fitzgerald.
T. H. Harrison, Atlanta.
C. P. Henderson, Savannah.
Rev. J. G. Herndon, La Grange.
Rev. E. L. Hill, Athens.
O. A. Hine, Riverdale.
A. M. Hollingsworth, Atlanta.
Wm. D. Hooper, Athens.
Dr. M. McH. Hull, Atlanta.
Rev. J. C. Irvin, Americus.
Rev. Linton Johnson, Madison.
Judge E. E. Koontz, Atlanta.
R. L. Lasseter, Riverdale.
Rev. Walter L. Lingle, D. D., Atlanta.
H. H. Linton, Athens.
P. N. Little, Commerce.
Benj. Lyters, Macon.
Rev. S. L. McCarty, Thomasville.
H. W. McClure, Albany.
Dr. E. McDonald, Commerce.
J. K. McDonald, Athens.
Rev. I. S. McElroy, D. D., Columbus.
John J. McKay, Macon.
Wm. McKay, Thomasville.
Rev. Horner McMillan, Atlanta.
Rev. J. D. McPhail, Commerce.
Joseph Maclean, Atlanta.
T. W. Martin, Atlanta.
Rev. N. B. Mathes, Riverdale.
J. F. Matheson, Washington.
K. G. Matheson, Atlanta.
A. G. Miller, Americus.
J. C. Miller, Rome.
J. H. Mize, Commerce.
W. S. Mize, Commerce.
H. S. Monroe, Columbus.
Geo. F. Montgomery, Marietta.
Rev. J. S. Montgomery, Eatonton.
L. E. Morgan, Moultrie.
Rev. R. B. Morrow, West Point.
H. H. Mylon, Euharlee.
Rev. W. A. Nisbet, Savannah.
W. E. Orr, Riverdale.
H. C. Ostrom, Athens.
Rev. A. L. Patterson, Blackshear.
Rev. J. G. Patton, D. D., Decatur.
Rev. J. H. Patton, D. D., Marietta.
R. B. Pollard, Waycross.
Chas. H. Pratt, Athens.
Rev. H. C. Ray, Thomasville.
Jos. S. Reynolds, Augusta.
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R. W. Moffett, Staunton.
C. D. Owens, Wytheville.
Rev. Jas. D. Paxton, D. D., Lynchburg.
Rev. A. L. Phillips, D. D., Richmond.
R. A. Preston, Abingdon.
J. M. Reynolds, Norfolk.
W. T. Robey, Buena Vista.
Rev. R. E. Steele, Lexington.
W. R. Walker, Richmond.
W. G. Williams, Charlotte C. H.
W. W. Wood, Draper.

WEST VIRGINIA.

Rev. F. H. Barron, Elkins.
C. B. Gray, Sinks' Grove.
Rev. Fred Gray, Blake's Mills.
Rev. R. B. Hudson, Sink's Grove.
A. E. Johnson, Fort Springs.
R. S. Johnson, Fort Springs.
Jno. K. McDowell, Charleston.
C. T. Mahood, Alderson.
A. C. Nelson, Alderson.
C. C. Nickel, Nickel's Mills.
Rev. W. S. Patterson, Beckley.
O. P. Porter, Charleston.
Rev. R. A. White, Gerardstown.
Jacob L. Word, Elkins.

OTHER SECTIONS.

J. W. Bradley, M. D., Suchien, China.
Samuel B. Capen, Boston, Mass.
C. W. Dorsey, Dickeyville, Md.
Rev. R. L. Edmiston, (Colored), Luebo, Congo Free State.
Wm. T. Ellis, Swarthmore, Penn.
William A. Evans, Cincinnati, O.
Rev. C. A. R. Janvier, Philadelphia, Pa.
David McConaughy, New York City.
Rev. Motte Martin, Luebo, Congo Free State.
Rev. W. F. Matthews, Chicago. Ill.
Rev. W. P. Neilson, Oklahoma City, Okla.
Rev. G. W. Painter, D. D., Hangchow, China.
Rev. C. P. Richards, New York City.
L. H. Severance, New York City.
Robt. E. Speer, New York City.
Rev. Jas. H. Taylor, Washington, D. C.
William Thompson, Baltimore, Md.
W. H. Venable, M. D., Kashing, China.
J. Campbell White, New York City.
J. R. Wilkinson, M. D., Soochow, China.
Jas. B. Woods, M. D., Tsingkiang-pu, China.
Rev. S. M. Zwemer, New York City.

SUMMARY OF ATTENDANCE.

	MINISTERS.	LAYMEN.	TOTAL.
Alabama	96	225	321
Arkansas	9	12	21
Florida	4	16	20
Georgia	34	70	104
Kentucky	23	43	66
Louisiana	7	10	17
Mississippi	23	53	76
Missouri	12	21	33
North Carolina	24	72	96
South Carolina	22	51	73
Tennessee	39	151	190
Texas	13	36	49
Virginia	14	25	39
West Virginia	5	9	14
Other Sections	9	13	22
Total Ministers			334
Total Laymen			807
Complete Total			1,141

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